The Fundamentals

A Testimony to the Truth

"To the Law and to the Testimony"
Isaiah 8:20

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PREFACE

In 1909 God moved two Christian laymen to set aside a large sum of money for issuing twelve volumes that would set forth the fundamentals of the Christian faith, and which were to be sent free to ministers of the gospel, missionaries, Sunday School superintendents, and others engaged in aggressive Christian work throughout the English speaking world. A committee of men who were known to be sound in the faith was chosen to have the oversight of the publication of these volumes. Rev. Dr. A. C. Dixon was the first Executive Secretary of the Committee, and upon his departure for England Rev. Dr. Louis Meyer was appointed to take his place. Upon the death of Dr. Meyer the work of the Executive Secretary devolved upon me. We were able to bring out these twelve volumes according to the original plan. Some of the volumes were sent to 300,000 ministers and missionaries and other workers in different parts of the world. On the completion of the twelve volumes as originally planned the work was continued through The King's Business, published at 536 South Hope St., Los Angeles, California. Although a larger number of volumes were issued than there were names on our mailing list, at last the stock became exhausted, but appeals for them kept coming in from different parts of the world. As the fund was no longer available for this purpose, the Bible Institute of Los Angeles, to whom the plates were turned over when the Committee closed its work, have decided to bring out the various articles that appeared in The Fundamentals in four volumes at the cheapest price possible. All the articles that appeared in The Fundamentals, with the exception of a very few that did not seem to be in exact keeping with the original purpose of The Fundamentals, will be published in this series.

R. A. TORREY,
Former Executive Secretary of the
Testimony Publishing Company.

DEDICATION

To the two laymen whose generosity made it possible to send several millions of volumes of "The Fundamentals" to ministers and missionaries in all parts of the world, for their confirmation and upbuilding in the faith, these volumes are dedicated.

THE FUNDAMENTALS

CHAPTER I

MODERN PHILOSOPHY.

BY PHILIP MAURO, COUNSELLOR-AT-LAW, NEW YORK CITY.

"Beware lest any man spoil you *through philosophy* and vain deceit after (according to) the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily; and ye are *complete in Him,* who is the Head of all principality and power." Col. 2:8-10.

In the foregoing passage occurs the only mention which the Scriptures make of philosophy. Nothing is more highly esteemed among men than philosophy. It is on all hands regarded as the supreme exercise and occupation of the human mind, and is indeed an occupation for which but very few men have the requisite intellectual equipment. As far back as the tradition of men goes, philosophy has held this high place in human estimation; and it is, therefore, a fact of much significance that, in all the Bible, philosophy is but once named.

Even in our day the deference paid to philosophy is such that there are not many teachers of the Bible who would venture to warn their fellow-men of its dangers; for philosophers have managed to maintain in Christendom the same eminence which they occupied in heathendom. Indeed, a course in philosophy is now, and for some generations has been, considered an essential part of the education of a man who is preparing for the Christian ministry; and this is not the only one of the "rudiments of the *world*" which has found its way into our theological seminaries. It is, therefore, not surprising that, in the teaching imparted by these seminary graduates, philosophy holds a very different place from that assigned to it by the Bible.

NOT A HUMAN UTTERANCE.

We may be very sure, then, that the passage quoted above is not a human utterance. It does not express man's estimate of philosophy—far from it. In pronouncing that warning Paul is not repeating what he learned while pursuing his course in philosophy at the school of Gamaliel. No *man* would ever have coupled philosophy with vain deceit, or characterized it as a dangerous process against which God's people should be cautioned, lest thereby they should be despoiled of their possessions. No *man* ever defined philosophy as being according to human tradition and the basic principles of this evil world, and not according to Christ. This warning is from God Himself; but, alas, like many other of His solemn warnings, it has been despised and utterly disregarded. The thing against which this earnest warning was spoken has been welcomed with open arms, and incorporated into the theological machinery of our ecclesiastical systems. The consequences of this contemptuous disregard of God's warning are such as might have been expected.

This word "beware" (sometimes rendered "take heed" in our version) does not occur very often in the New Testament. There are not many things whereof believers are bidden to "beware." Some of these are "the scribes," "dogs," "evil-workers," "the concision," and an "evil heart of unbelief" (Mark 12:38; Phil. 3:2; Acts 13:40; Heb. 3:12). The warning of our text is addressed to believers who have been instructed as to their oneness with Christ in His death (at the hands of the world), His burial, and His resurrection. Additional emphasis is given to the warning by the connection in which it occurs. The word rendered "spoil" signifies literally *to make a prey of,* as when one falls into the hands of robbers and is stripped by violence of his goods, or into the hands of smooth-tongued and plausible swindlers who gain his confidence, and by means of their arts fleece him of his valuables. It is heavenly treasure that is in contemplation here, even the

believer's portion of the unsearchable riches of Christ. Hence *empty* deceit is contrasted with the *fulness* of the Godhead which dwells in Christ; and the despoiled condition of one who has been victimized through philosophy is contrasted with the enrichment of those who have apprehended by faith their *completeness* in Him who is the Head of all principality and power.

But why, we may profitably inquire, is philosophy described as an instrument of spoliation in the hands of artful men? And why is it characterized as being after (*i. e.*, according to) the rudiments, or basic principles, of the world? The word rendered "rudiments" occurs four times in Scripture. In Col. 2:20 it is again rendered "rudiments." In Gal. 4:3 and 9 it is rendered "elements." It seems to convey the idea of basic or foundation principles of the world-system. These elements are described in Gal. 4:9 as "weak and beggarly." They do not strengthen and enrich, but weaken and impoverish those who resort to them.

PHILOSOPHY DEFINED.

The reason is perceived, in a general way at least, when we ascertain what philosophy is, namely, the occupation of attempting to devise, by the exercise of the human reason, an explanation of the universe. It is an interminable occupation for the reason that, if the explanation which philosophy is forever seeking were to be found, that discovery would be the end of philosophy. The occupation of the philosopher would be gone. It is interminable for the stronger reason that the philosopher is bound, by the rules of his profession, to employ in his quest only human wisdom, and it is written that the world, by its wisdom, does not come to the knowledge of God (1 Cor. 1:19-21, 2:14). Incidentally, a large part of the time of the philosopher is occupied in criticising and demonstrating the unreasonableness or absurdity of all philosophical systems except that espoused by himself. This, however, is merely the destructive part of his work, the constructive part being, as has

been said, the employment of his reasoning faculties in the task of devising a system which will account, after a fashion, for the existence and origin of, and for the changes which appear to take place in, the visible universe. Having settled upon such a system, the philosopher must thenceforth defend it from the attacks of philosophers of opposing "Schools" (who will put forth weighty volumes demonstrating to their entire satisfaction that his philosophical system is a tissue of absurdities), and in replying to their many and various objections and criticisms.

"NOT ACCORDING TO CHRIST."

We may thus see at a glance that philosophy is, in its essential character, in accordance with human tradition and the fundamental or primary principles of the world-system; and that it is not according to Christ, who is hated by the world, and who has laid the axe at the root of all its principles. Prominent among the elements of the world and of human tradition is the principle that the world reflects the grandeur of *man,* and that human reason is the highest and mightiest factor in it. In our day it has become a tenet of popular theology that the human reason is the final court of appeal in all matters of doctrine. In man's world human achievement is exalted to the highest place, and no limit is set to what may be accomplished by human ingenuity. "Let *us* build *us* a city and a tower whose top may reach unto heaven, and let *us* make *us* a name" (Gen. 11:4), is the program of humanity, as announced by those who established the basic principles of the world. In the great world-system that only is valued and lauded which is attained by the effort of man and redounds to his credit. Philosophy adheres strictly to this tradition and to these principles in that its various explanations, in order to receive recognition as "philosophical," must be purely the products of *human reason* exercised upon the results of *human investigations.*

PHILOSOPHY VS. REVELATION.

It follows of necessity that philosophy and divine revelation are utterly irreconcilable. The very existence of philosophy as an occupation for the human mind depends upon the rigid exclusion of every explanation of the universe which is not reached by a speculative process. If a philosophy admits the existence of a God (as the philosophies just now in favor do), it is a god who either is dumb, or else is not permitted to tell anything about himself, or how he made and sustains the universe. Should the philosopher's god break through these restrictions, there would be straightway an end of his philosophy. For it is not the pursuit of truth that makes one a philosopher. The pursuit of truth, in order to be *philosophical,* must be conducted in directions in which truth *cannot possibly be found.* For the discovery of what philosophers pretend to be seeking would bring their philosophies to an end, and such a calamity must, of course, be avoided. Therefore, the moment one receives an explanation of the universe *as coming from God* who made it, he can have no further use for philosophy. One who has obtained the truth is no longer a seeker. The value of philosophy, therefore, lies not in its results, for there are none, but solely in the employment which its unverifiable speculations afford to those whose tastes and intellectual endowments qualify them to engage in it.

PHILOSOPHY VS. CHRIST.

Again, philosophy is "not according to Christ" for the simple and sufficient reason that the testimony of Christ puts an end, for all who accept it, to all philosophical speculations concerning the relations of humanity to God and to the universe. Christ set His seal to the truth and divine authority of the Old Testament Scriptures. He, moreover, revealed the Father; and finally He promised further revelations of truth through His apostles under the immediate teaching of the Holy Spirit. These revelations are not only directly opposed to philosoph-

ical speculations, but they cut the ground from under them. The testimony and teaching of Christ were not communicated to men for the purpose of informing them how man and the world came to be what they are—though they do reveal the truth as to that. The purpose of the doctrine of Christ and of His personal mission to the world was to show to men their true condition, as under the dominion of sin and death, and to accomplish eternal redemption for all who believe the good tidings and accept the gift of God's grace. The doctrine of Christ not only instructs men as to the way into the kingdom of God, but also entitles those who accept it to the *immediate* possession and enjoyment of many and valuable rights and privileges which can be acquired in no other way. If, therefore, you are a believer in Christ Jesus, trusting the merit of His sacrifice for your acceptance with God, beware lest any man despoil you of these inestimable rights and privileges through philosophy and vain deceit, according to the principles of the world, and not according to Christ. For in Him, and not elsewhere, dwells the fulness of the Godhead; and in Him, and not elsewhere, the believer may be filled to his utmost capacity. Philosophy can strip men of part of the inheritance of faith. It has nothing to offer them in exchange.

FRUITS OF PHILOSOPHY.

It would be quite possible, for one who had the requisite leisure and curiosity, to trace the main developments of philosophy, and to examine the many different "Schools" to which it has given rise during a period of several thousand years. Having done so, he would find that philosophy consists, as already said, in the pursuit of the unattainable, and that, among all the varied fields of human activity there is none which has witnessed such an absolutely futile and barren expenditure of energy as the field of speculative philosophy. A philosopher of repute at the present time has declared that "philosophy has been on a *false scent* ever since the days of Socrates and Plato."

The following of a false scent for more than two thousand years is surely not a record to boast of; and yet it is true that, so far as *results* are concerned, philosophy has nothing more encouraging than this to offer as an inducement for engaging in it.

We do not, however, propose anything so stupendous (and so unprofitable) as a review of the history of philosophy, but merely a brief statement setting forth the *status* of philosophy at the present day. And this we undertake in order that the non-philosophical reader may be able to ascertain the character of the influence which philosophy is exerting, in these times of change and mental unrest, upon the immediate problems of humanity, and upon what is called "the progress of human thought."

The great majority of men do no thinking beyond the matters which lie within the little circle of their personal interests. This unthinking majority takes its thoughts and opinions from an intellectual and cultured few, or from leaders who manage to gain their confidence. It is important, therefore, to ascertain what ideas are prevalent among those who are in a position to influence the opinions of the mass of mankind. This may easily be done by sampling the current philosophical teaching at the great universities of the English-speaking countries.

THEISTIC AND ATHEISTIC PHILOSOPHY.

The various schools of philosophy which have flourished through the ages may be divided into two main classes, namely, *theistic* and *atheistic*. The former class embraces all philosophic systems which assume a god of some sort as the originator and sustainer of the universe. It may be remarked in passing that theistic philosophies are more dangerous to humankind than the atheistic class, for the reason that the former are well calculated to ensnare those who, by nature or training, have a repugnance to atheism. We need pay no attention to atheistic philosophy, for the reason that it is quite out of favor

at the present day, and shows no sign of ever recovering a respectable status.

DUALISM AND PANTHEISM.

Confining our attention, therefore, to theistic philosophies, we find several classes of these, namely, "Dualistic" and "Pantheistic." *Dualism* is the name which philosophers have been pleased to bestow upon those systems which maintain that God (or the "First Cause") created the universe as an act of His will, and has an existence distinct and apart from it. These systems are called "dualistic" because they count God as *one* entity, and the universe or creation as *another* entity, thus making *two* entities. The reader should understand clearly that when a learned professor of philosophy speaks of "dualism" he has Christianity in mind.

MONISM AND PLURALISM.

Panthcism, on the other hand, maintains that God and the universe are one being. There are several varieties of pantheism which have followers among living philosophers, *e. g., monism* and *pluralism.* Monism is that variety of pantheism which is most in favor at the present day. This system assumes as the basis of reality an "absolute" or "all-knower"—a monstrosity which comprehends in its vast being all things and all their relations and activities. Monism, therefore, asserts that there is but one *entity.* God has no existence apart from the universe, and never had. The latter is, therefore, eternal, and there has been no creation.

It is a remarkable and highly significant fact that the basic principle of this ruling philosophy of our day is also the basic principle of the rapidly rising religio-economic system of socialism. For socialism is grounded upon the proposition that *man is organically and essentially one with God and with the universe.* From this strange agreement—this strange meeting of extremes—far-reaching results may be expected.

THE PRESENT SITUATION.

In order to obtain for our consideration a fair and accurate statement of the position of present-day philosophy, reference will be made to the "Hibbert Lectures" of 1909, on "The Present Situation in Philosophy," delivered by Professor William James, of Harvard University, at Manchester College, Oxford. These lectures have been published in a volume entitled "A Pluralistic Universe" (Longmans, Green & Co.).

Professor James is one of the very few philosophers of note who reject the teaching of monism. He advocates a theory styled "Pluralism," of which a sufficient idea may be gained from the quotations to follow. It is of first importance to us to learn from Professor James what is the present status of dualism, since, as we have seen, that class embraces old-fashioned or Bible Christianity. As to this, he says:

"Dualistic theism is *professed* as firmly as ever at all *Catholic* seats of learning, whereas it has of late years tended to disappear at our British and American Universities, and be replaced by a monistic pantheism more or less open or disguised" (page 24).

According to this competent authority, the Roman Catholic colleges are the only ones of any consequence wherein the statements of the Bible regarding the creation and government of the universe, the origin of living creatures, including man, the origin of evil, etc., are even "professed." The great universities of England and America, which were founded for the purpose of maintaining the doctrines of Scriptures, and spreading knowledge of them as the revelations of the living God, and as the foundations of all true learning, have been despoiled of all that made them useful for the nurture of young minds, and that made them valuable to the communities wherein they have flourished; and this momentous change has been accomplished through the agency of philosophy and vain deceit, according to the ancient tradition of men, according to the rudiments of the world, and not according to Christ.

A STRANGE PHENOMENON.

Herein, as it seems to the writer, we have an explanation for the strange phenomenon that Romanism is gaining ground rapidly in Protestant England and America, while steadily losing influence in those countries where it has had almost exclusive sway over the consciences of the people. The latter countries have never enjoyed the privileges of the open Bible. They have never had any links attaching them to the living Word of God. All they have had is "the church," and that they are now judging by its fruits.

But in England and America it is far otherwise. For many generations, from father to son, the people have been knit by many strong and tender ties and associations to the Word of the living God. Its influences upon the customs and life of the people have been many and potent. Only those whose minds are blinded will deny the mighty influence which the Bible has exerted as a factor in the national prosperity of the English-speaking countries. The great universities have been their pride, and have been counted among the national bulwarks; and the Bible has been the foundation stone of the universities. But now a change has come—so swiftly and so stealthily that we can scarcely realize what has happened. The universities have discarded the teaching of the Bible, and have repudiated its *authority* as the divinely inspired teacher. Only at "Catholic seats of learning" is its teaching professed. What wonder, then, in a time of general disintegration and unrest, that the children of Bible-loving ancestors should be drawn by thousands to a system which has the *appearance* of stability, where all else is falling to pieces, and which, with all its errors, does proclaim the infallibility of the Holy Scriptures! Whoso is wise will consider these things.

A SUDDEN CHANGE.

Professor James, in his lectures at Manchester, treats the teaching of the Bible as being now so utterly discredited and

out of date as to call for only a brief, passing reference in a discussion purporting to deal with "the present situation in philosophy." He says:

"I shall leave cynical materialism entirely out of our discussion as not calling for treatment before this present audience, and I shall ignore *old-fashioned dualistic theism for the same reason*" (page 30).

It is also important for our purpose to note the *suddenness* of the great change which has taken place at our universities, whereby Christian doctrine has been relegated to a position of obscurity so profound that it calls for no consideration in a discussion of this sort. The lecturer, after remarking that he had been told by *Hindoos* that "the great obstacle to the spread of Christianity in their country was the puerility of our dogma of creation," added: "Assuredly, most members of this audience are ready to side with Hinduism in this matter." And then he proceeded to say that "those of us who are sexagenarians" have witnessed such changes as "make the thought of a past generation seem as foreign to its successor as if it were the expression of *a different race of men.* The theological machinery that spoke so livingly to our ancestors, with its finite age of the world, its creation out of nothing, its juridical morality and eschatology, its treatment of God as an external contriver, an intelligent and moral governor, *sounds as odd to most of us as if it were some outlandish savage religion*" (page 29).

ITS SIGNIFICANCE.

Let the reader not fail to grasp the significance of the statement. For hundreds of years the instruction imparted to the youths of England and America has been grounded upon the Scriptures as the oracles of God; and, in fact, the work of teaching has been carried on mainly by ministers of the Word. The positions which England and America have gained among the nations during those centuries is known to every one. God has greatly blessed them with national prosperity and world-

wide dominion. But now, we are told (and it is true), that *within a single generation* the framework of our educational systems has been so changed that the language which expressed the abiding convictions of our ancestors sounds as strange in the atmosphere of our great universities as the language of a "different race of men," uttering the formulas of some "outlandish savage religion." Whether the change is for the better or for the worse is not, for the moment, in question. What we wish to impress upon our readers' minds at this point is simply the fact that a *tremendous change* has taken place, with *amazing suddenness,* and in regard to matters that are of vital importance to the whole world, and particularly to the English-speaking people.

EFFECT UPON PLASTIC MINDS.

The effect upon the plastic minds of undergraduates of such words as those last quoted can easily be imagined. They artfully convey the suggestion that these young men are, in respect of their philosophical notions, vastly superior to the men of light and learning of past generations, and that it is by the repudiation of Christianity and its "lively oracles" that they furnish convincing proof of their intellectual superiority. There are few minds among men of the age here addressed, or of any age—except they be firmly grounded and established in the truth—which could resist the insidious influence of such an appeal to the innate vanity of men.

Such being then the influences to which the students at our universities are now exposed, is there not urgent need of impressing upon Christian parents (there are yet a few remaining) the warning of our text, and exhorting them to beware lest their children be despoiled through philosophy and empty deceit?

A GREAT PERIL.

What does this sudden and stupendous change portend? Is not the very existence of Christianized civilization (*i. e.*, the

social system which has been reared under the influence and protection of Christianity) imperiled by it? *Beyond all doubt it is.* Nor is our reasonable apprehension in this regard in any wise allayed by Professor James' statements that the principal factors of this change are "scientific evolutionism" and "the rising tide of social democratic ideals." Great is the mischief already accomplished by these mighty agencies of evil, and we are as yet but at the beginning of their destructive career.

One more word Professor James speaks on this point:

"An external creator and his institutions may still be verbally confessed at Church in formulas that linger by their mere inertia, but *the life is out of them"* (page 34).

And with this agree the words of the risen Christ to the church in its Sardis stage, "Thou hast a name that thou livest, and art dead. *Be watchful,* and *strengthen the things that remain that are ready to die"* (Rev. 3:1, 2).

BUDDHA OR CHRIST?

It is now in order to inspect briefly that system of philosophy which, in its several forms, has crowded out of our universities the doctrine of Christ (and which has incidentally made Him a liar). We have already stated that this reigning system, now holding almost undisputed sway in "Christian" England and America, is pantheism, which has flourished for thousands of years as the philosophical religious cult of India. We have seen how Professor James defers to the Hindoo estimate of the Bible doctrine of creation, and sides with it. If the test of a doctrine is the way it is regarded by the Hindoos, it is quite logical to go to them for the interpretation of the universe which is to be taught at our schools and colleges.

The philosophers of today have, therefore, nothing to offer to us that our ancestors did not understand as well as they, and that they were not as free to choose as we are. Did our ancestors then prefer the worse thing to the better when they

chose, and founded great universities to preserve, the doctrines taught by Jesus Christ and His Apostles, rather than (as they might have done) the doctrines associated with the name of Buddha? Our present-day teachers of philosophy appear to say so. But if there remains any judgment at all in the twentieth-century man, he will remember, before lightly acquiescing in the removal of the ancient foundations, that whatever there may be of superiority in the social order of Christianized England and America over that of pantheistic India is due to the choice which our forefathers made when they accepted the teaching of the Gospel of Christ, and to the fact that *every subsequent generation until the present has ratified and adhered firmly to that choice.*

WHAT BENEFIT?

What benefit, then, can any sane man expect as the result of this sudden and wholesale repudiation of teachings which are vital to Christianity, and the acceptance in their stead of the ancient doctrines of heathendom? Surely there never was a generation of men so unwise, so blinded by its own conceit, as this foolish generation, in thus casting away the guidance of that Book which has put England and America at the head of the nations, and which has been the source of everything that is commendable in so-called "civilized society," and in accepting in its place the brutalizing and degrading doctrines of pantheism.

In whatever our eyes can rest upon with satisfaction in our past history or our present institutions, our art, literature, ethics, standards of family life and national life, etc., etc., we see the evidences of the influence of those teachings which have now been discarded by the wise men of our day as "puerile" in comparison with those of heathen philosophy. How long will it be before the righteous judgment of God overtakes the peoples who have thus turned with contempt from the source of all their greatness?

The warning, therefore, should be sounded out, not only to the young men and women who are likely to be the direct victims of the "higher education" of the day, but to every dweller in civilized lands, to beware lest any man make a prey of them through philosophy and vain deceit. For the matter we are considering vitally affects the interests of every civilized community.

NATIONAL RESPONSIBILITY.

From the Bible and from secular history we learn that God deals not only with individuals on the ground of privilege and responsibility, but with nations also. Because of the extraordinary privileges granted to the Israelites, a heavier responsibility rested upo them than upon other nations, and they were visited for their unfaithfulness with corresponding severity. And now we are living in that long stretch of centuries known as "the times of the Gentiles," during which the natural branches of the olive tree (Israel) are broken off, and the branches of the wild olive tree are grafted into their place; that is to say, the period wherein the Gentiles are occupying temporarily Israel's place of special privilege and responsibility. The diminishing of them has become the riches of the Gentiles (Rom. 11:11-25).

In dealing with a nation God looks to its rulers or leaders as responsible for its actions. The justice of this is specially evident in countries where the people choose their own rulers and governors. In our day *the people* are all-powerful. Rulers are chosen for the express purpose of executing the popular will. Likewise also the time has come when the people not only elect their rulers, but also *heap to themselves teachers,* because they will not endure sound doctrine (2 Tim. 4:3, 4). We may be sure, then, that the persons we find in the professional chairs of our colleges are there by the mandate of the people, who have turned away their ears from the truth and give heed to fables which please their itching ears.

By the very constitution of a democratic social order the teachers *must* teach what the people like to hear, or else give place to those who will.

God will surely judge the privileged nations for this. The change has been great and sudden. The judgment will be swift and severe. Until our day, whatever may have been the moral state of the masses of people of England and America, governments were established on the foundations of Christian doctrine; kings and other rulers were sworn to defend the faith; the Bible was taught in the schools; and no one was regarded as fit for a position of public responsibility who was not a professed follower of Jesus Christ. As for the teachers in our schools and colleges, not one could have been found who did not hold and teach as the unchanging truth of God the doctrines of Bible Christianity.

A GREAT APOSTASY.

Recognizing these facts, which all must admit to be facts, however much they may differ as to the significance of them, it follows that we are living under the dark shadow of *the greatest national apostasy that has ever taken place.* During all the history of mankind there has never been such a wholesale turning away from the Source of national blessings, in order to take up with the gods of the heathen.

SOLEMN NONSENSE.

We have already stated that the regnant philosophy, *i. e.,* pantheism, is expounded in our universities in two forms, known respectively as "monism" and "pluralism." Professor James, although a vigorous critic of monism, admits that the latter has almost complete possession of the field, and that his own cult of "pluralism" has very few adherents. These two species of pantheism are, however, alike in the essential matter that "both identify human substance with divine substance." From a Christian standpoint, therefore, it is not very important

to distinguish between them. The principal difference is that monism (or "absolutism") "thinks that said substance becomes fully divine only in the form of totality, and is not its real self in any form but the *all*-form"; whereas pluralism maintains "that there may ultimately never be an *all*-form at all, that the substance of reality may never get totally collected * * * and that a distributive form of reality, the *each*-form, is logically as acceptable, and empirically as probable, as the *all*-form" (page 34).

"For monism the world is no collection, but one great all-inclusive fact, outside of which there is nothing;" "And when the monism is *idealistic,* this all-enveloping fact is represented as an *absolute mind* that makes the partial facts by thinking them, just as we make objects in a dream by dreaming them, or personages in a story by imagining them."

"The world and the all-thinker thus compenetrate and soak each other up without residuum." "The absolute makes us by thinking us." "The absolute and the world are one fact." "This is the *full pantheistic scheme,* the immanence of God in His creation, a conception sublime from its tremendous unity."

On the other hand, *pluralism* says that "reality may exist in a distributive form in the shape not of an *all,* but of a set of *eaches.*" "There is this in favor of the eaches, that they are at any rate real enough to have made themselves at least *appear* to every one, whereas the absolute has as yet appeared immediately to only a few mystics, and indeed to them very ambiguously" (page 129).

I have transcribed the foregoing specimens of this solemn nonsense in order that the reader may be informed of the choice which our great universities now set before the thousands of eager and receptive minds that throng them in quest of knowledge. The rulers of these educational institutions virtually say to their students, You *must* accept a pantheistic conception of the universe, but you may choose between a monistic

universe and a pluralistic universe—between a universe which consists of a single ponderous "All," or one comprising an indefinite number of miscellaneous "Eaches."

CONFLICTING SCHOOLS.

Whichever of these "weak and beggarly" conceptions our young student adopts, he must be prepared to hear it assailed by the adherents of the rival school and criticized as highly irrational and absurd; and for this his course in philosophy prepares him. Thus the advocates of monism declare that pluralism is "infected and undermined by self-contradiction." On the other hand, Professor James maintains that the "absolute" of the monist "involves features of irrationality peculiar to itself." He points out that, upon the theory of absolute idealism, the all-knower must know, and be always distinctly conscious of, not only every fact, characteristic, and relation of every object in the whole universe, but also all that the object is not—as that a "table is not a chair, not a rhinoceros, not a logarithm, not a mile away from the door, not worth five hundred pounds sterling, not a thousand centuries old," etc., *ad infinitum, ad nauseam.*

"Furthermore, if it be a fact that certain ideas are silly, the absolute has to have already thought the silly ideas to establish them in silliness. The rubbish in its mind would thus appear easily to outweigh in amount the more desirable material. One would expect it fairly to burst with such an obesity, plethora, and superfoetation of useless information" (page 128).

And how about things that are criminal, vicious, and impure? These are of necessity just as much the thought-forms of the absolute as their opposites.

A PHILOSOPHER'S VERDICT.

Again, after mentioning certain difficulties of the idealist theory, Professor James speaks disparagingly of "the oddity of inventing as a remedy for the inconveniences resulting from

this situation a *supernumerary conceptual* object called an 'absolute,' into which you pack the self-same contradictions unreduced" (page 271).

Once more we quote:

"When I read transcendentalist literature * * * I get nothing but a sort of marking of time, champing of jaws, pawing of the ground, and resettling into the same attitude, like a weary horse in a stall with an empty manger. It is but a turning over the same threadbare categories, bringing the same objections, and urging the same answers and solutions, with never a new fact or new horizon coming into sight" (page 265).

This is what a philosopher of the front ranks says of the ruling philosophy of the day, whose speculations are being impressed upon the minds of our brightest college students. One comment may be permitted, namely, that if a foolish absolute did not create men by thinking them, certainly foolish men have created an absolute by thinking it; and it is difficult to conceive how they could have employed their minds more foolishly.

AN IMPOSSIBLE TASK.

This is the situation brought about, now that Christianity has been politely bowed out of our schools and seminaries in order to make room for the irrational philosophy of Hindooism! Very pertinent in this connection are the words of the prophet: "The wise men are ashamed; they are dismayed and taken. Lo, they have *rejected the Word of the Lord,* and what wisdom is in them?" (Jer. 8:9.) For the occupation in which our philosophers are engaged is the impossible task of trying to establish an explanation of the visible universe after having rejected the true account thereof received from its Creator. The god of the ruling philosophy is one who is not permitted to speak or make himself known in any way. Philosophy must needs put these restraints upon him for its own protection; for, should he break through them, the occupation of the

philosopher would be gone. So he must remain in impenetrable obscurity, speaking no word, and making no intelligible sign or motion, in order that philosophers may continue their congenial business of making bad guesses at what he is like.

A WARNING.

It is not difficult for one who has come to the knowledge of the truth through receiving the Word of God, "not as the word of men, but as it is in truth the Word of God" (1 Thess. 2:13), to perceive the folly and futility of all this. But who shall deliver the ignorant, the innocent, and the unwary from being victimized and eternally despoiled by these men who, professing themselves to be wise, have become fools? We can but sound the alarm and give warning, especially to those who are responsible for bringing up children, of the dangers which infect the intellectualistic atmosphere of our universities, colleges and seminaries.

A REASON FOR IT.

In closing we may with profit to our readers point out a profound reason why the enemy of Christ, and of the men whom He seeks to save, should be desirous of impressing upon the minds of the latter the conception of pantheism. That doctrine wholly excludes the idea that man is a sinner, and hence it puts redemption outside the pale of discussion. Under the influence of that doctrine man would never discover his corrupt nature and his need of salvation, and hence, if not delivered from it, he would die in his sins. An enemy of man could devise against him no greater mischief than this.

GOD MALIGNED.

But the doctrine which the philosophy of our day has imported from India works not only destruction to men, but also dishonor to God. Herein may its satanic character be clearly perceived by all who have eyes to see. Its foundation

principle is that God and man are truly one in substance and being, and that the character of God is revealed in the history of humanity. This evil doctrine makes God the partner with man in all the manifold and grievous wickednesses of humankind. It makes Him *particeps criminis* in all the monstrous crimes, cruelties, uncleannesses and unnamable abominations, that have stained the record of humanity. It makes Him really the prime actor in all sins and wickednesses, since the thought and impulses prompting them originate with Him. Thus God is charged with all the evil deeds which the Bible denounces, and against which the wrath of the God of the Bible is declared.

SATAN'S PLEDGE.

It may be that, somewhere in the dark places of this sinful world, there lurks a doctrine more monstrously wicked, more characteristically satanic than this, which is now installed in our seats of learning and there openly venerated as the last word of matured human wisdom; but, if such there be, the writer of these pages is not aware of its existence. That doctrine is virtually the assurance, given under the seal of those who occupy the eminences of human culture, learning and wisdom, that the pledge of the serpent given to the parents of the race of what would result if they would follow his track, has at last been redeemed. "Ye shall become as God," he declared; and now the leaders of the thought of the day unite in proclaiming that man and God are truly one substance and nature. Beware! Beware! This teaching is, indeed, according to human tradition—the most ancient of all human traditions;—it is according to the basic principles of the world and of the god of this world, and not according to Christ. No greater danger menaces the younger men and women of the present generation than the danger that some man, some smooth-tongued, learned and polished professor, may make a prey of them by means of philosophy and vain deceit.

CHAPTER II

THE KNOWLEDGE OF GOD

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The man who does not know God has not begun to live. He may eat and drink, make merry, accumulate a fortune or wear a crown; but he has not entered into that better life of high hopes and noble purposes and aspirations which make us worthy of our Divine birthright. For "this is life enternal, to know God."

To put ourselves into just relations with God is literally a matter of life or death. All the ologies are worth mastering but THEOLOGY is indispensable. We must know God.

But where is He? "Oh, that I knew where I might find Him! Behold, I go forward but He is not there, and backward but I cannot perceive Him; on the left hand where He doth work, but I cannot behold Him; He hideth Himself on the right hand so that I cannot see Him!" The horizons recede as we approach them, and the darkness thickens as we grope like blind men feeling their way along the wall.

There are three roads which are vainly trodden by multitudes who pursue this holy quest. Each of them is marked, "This way to God"; and each of them is a *cul de sac* or blind alley, which leaves the soul still groping and crying, "Oh, that I knew where I might find Him!"

The first of these paths is Intuition.

There are no natural atheists. All are born with an indwelling sense of God. We do not enter on conscious life like the inferior orders; but "trailing clouds of glory do we come from God who is our home". In regions of darkest paganism there are traces of two innate convictions; namely,

a Divine birth and a sinful alienation. Hence the universal spirit of unrest so pathetically expressed by Augustine: "We came forth from God, and we shall be homesick until we return to Him."

No doubt there have been some who, with no light but that which shines along the pathway of Intuition, have made the acquaintance of God; but the vast multitude have simply arrived at idolatry. They have made unto themselves gods "after the similitude of a man"; gods, like the Brocken of the Harz mountains, projected on the skies. An idol is a man-made god. It may be carved out of wood or conjured out of the gray matter of the brain; but all gods, whencesoever they come, are idols, except the one true God.

The second pathway of the God-seekers is Reason.

Here we come upon the philosophers and those who travel with them. This also leads to disappointment; as it is written, "The world by wisdom knew not God".

The golden age of philosophy in Greece followed close on the decay of the Pantheon. It was when the people had lost confidence in their idols and the cry was heard, "Great Pan is dead!" that the Groves and Gardens and Painted Porches arose on the banks of the Ilyssus. The thoughtful men who assumed the name *philosophoi,* that is, "lovers of wisdom", were all seekers after God. The Stoics, Epicureans, Cynics and Peripatetics all hoped to discover Him by the light of reason. How vain the quest!

When Simonides was asked for a definition of God, he required some weeks for meditation and then answered, "The more I think of Him, the more He is unknown!" The innumerable gods and altars of Athens had been laughed out of court; and the results of philosophic inquiry were recorded on that other altar which succeeded them, "To the Unknown God".

The stock in trade of the philosophers of Athens was precisely that of the philosophers of our time. It consisted

substantially of four arguments, to wit: (A) *The ontological argument;* to the effect that the being of God is involved in the idea of God. This is good as far as it goes, but it falls vastly short of demonstration; and in any case it reaches no conclusion as to the character of God. (B) *The cosmological argument,* which reasons from effect to cause and expresses itself in the epigram *ex nihilo nihil fit;* "out of nothing nothing comes". This is equally inconclusive, since the necessary Somewhat to which it leads is but the merest shade of the shadow of a god. (C) *The teleological argument,* which proceeds from design to a designer; carrying with it a strong presumption as to infinite wisdom but taking little or no cognizance of the moral nature of God. (D) And *the anthropological argument,* which infers the moral nature of God from the moral nature of man. This goes further than the others; nevertheless it is so far from being final proof in the mathematical sense that one may reasonably question whether any truth-seeker was ever really convinced by it.

These are the arguments which have been used by philosophers from time immemorial; and little has been added in the process of the passing years. The result, as a whole, is melancholy failure. The world by its wisdom, that is by the exercise of its unaided reason, has simply reached Agnosticism; it has not "found out God".

Not to those who deem them themselves wise, but rather to the simple whose hearts are open Godward, comes the great revelation. It is one thing to know about God and quite another to know Him. John Hay knew all about President Lincoln from his boyhood up; little "Tad" had no such information, but he knew his father, knew him through and through. The eyes of Faith see further than those of reason. Wherefore Jesus said, "Except ye become as a little child ye shall in no wise enter into the kingdom of God".

The third of the alluring pathways is that of the Five

Senses; that is, of Natural Science, which reaches its conclusions on the evidence of the physical senses.

This rules out faith, which is the sixth sense divinely given to men for the apprehension of spiritual truths. To undertake to solve any of the great problems which have to do with our spiritual life by the testimony of the finger tips is to have one's labor for one's pains; since, in the nature of the case, "spiritual things are spiritually discerned". To undertake to grasp a spiritual fact by the physical senses is as preposterous as it would be to insist on seeing with the ears or hearing with the eyes. Faith is not credulity, nor is it unsubstantial, nor is it believing without evidence. On the contrary, it is both substantial and evidential: only it is "the substance of things hoped for, the evidence of things not seen". To refuse to exercise this sixth sense or power of spiritual apprehension is to shut oneself out forever from the possibility of apprehending God or any of the great, intangible, but real truths which center in Him.

Yet we are constantly hearing, in certain quarters, of the importance of pursuing our theological studies "by the scientific method". With what result? "We have a world of facts", they say, "and from these facts, by the inductive process, we must arrive at our conclusions". It is like an example in Algebra: God is the unknown term; let this be expressed by "x": the problem then is to resolve "x" into known terms by the use of a multitude of seen and tangible facts. Can it be done? Go on and pursue your researches along the lines of evolution, until back of cosmos you come to chaos, and back of chaos to the nebula, and back of the nebula to the primordial germ; and that last infinitesimal atom will look up at you with the old question on its lips, as loud as ever and involving a problem as deep as when you began, "Whence came I?" What is your answer? God? Call it "God" if you please; in fact, however, it is simply an impersonal indefinable, inescapable something or other which, for lack of a better

term, is designated as a "First Cause", but which is infinitely far from what is meant by a personal God.

Well, then, shall the quest be given up? Is the universal thought of God merely an *ignis fatuus* leading the hopeful traveler into a realm of impenetrable mists and shadows? Or is there still some way of finding out God?

Yes, there is a fourth road by which we approach Him; and it is an highway cast up by the King Himself. It is called "Revelation", or the Unveiling.

There is an antecedent presumption in its favor; to wit, that if there is a God anywhere in the universe He would not leave us to grope our way hopelessly in the dark toward Him, but would somewhere, somehow, unveil Himself to us.

Well, here is a Book, which claims to be Revelation. Of all the books in the literature of the ages it is the only one that claims to have been divinely authorized and "written by holy men as they were moved by the Spirit of God".

It opens with the words, "In the beginning, God"; and proceeds to set forth the two great doctrines of Creation and Providence. It affirms, on the one hand, that everything in the universe has its origin in the creative power of God; and, on the other, that everything is sustained by the providence of God.

In these two doctrines we have the sum and substance of Bible truth. But this is not all. In between the doctrines of Creation and Providence there walks, through all the corridors of Holy Writ, a mysterious Figure who is the foregleam of another revelation further on. At the outset this Figure appears in the protevangel as the "Seed of Woman", who is to come in the fullness of time to "bruise the serpent's head". And He appears and re-appears, now in kingly guise, again as a man of sorrows and acquainted with grief, and again with a name written on His vesture, "Emmanuel", which being interpreted is "God with us".

This Book, claiming to be the written Word of God, makes

us acquainted with His being, personality and moral attributes; but it does not exhaust the theme. It leads us along a road, lighted by visions and prophecies, until it opens into another and clearer road; to wit, "The Incarnate Word of God".

And this fifth road, the Incarnation, is the way which all truth-seekers must pursue if they would finally arrive at a just and saving knowledge of God.

It is here that we meet Christ, bringing the message from the throne. He comes into our world with the express purpose of making God known to us; as it is written, "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him".

He is called the Word, because He is the medium of communication between the Infinite and the finite; as it is written, "In the beginning was the Word, and the Word was with God, and the Word was God; and the Word was made flesh and dwelt among us": that is to say, the Incarnation is the articulation of the speech of God.

In the Scriptures we have a letter from God; but in the Incarnation, we have the coming down of God to unveil Himself before us.

The soul of sinful man is like a child lost among strangers, wild-eyed, lips trembling, eyes searching vainly for a familiar face. Ah, here the mother comes! And the child is sobbing out its happiness on her breast. "Cuddle doon, my bairnie!" So is it when the sinner finds Christ; or shall we not rather say, when Christ, the seeking God, finds him?

If, then, we are ever to learn theology it must be as disciples, sitting in a docile attitude at the feet of Christ. He, as the incarnate Son, is our authoritative Teacher. What, therefore, has He to say about God?

As to His being, He has little or nothing to say; for the obvious reason that God's being is the substratum of Christ's entire doctrine, without which it would be as insignificant as a painted ship upon a painted ocean. Moreover, all His

teaching is postulated on the written Word, of which He said, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." And the moment we turn from the Incarnate Word to the written Word, we come upon the saying, "In the beginning, God".

As to the moral attributes of God, the teaching of Jesus is indubitably clear. "God is a spirit", He says, "and they that worship Him must worship Him in spirit and in truth". It need scarcely be said that a spirit, though invisible and impalpable, is a real self-conscious personality. The communion of Jesus with this Spirit is that of one person with another. He does not speak to Law, not to Energy, nor to an indefinable "Something not ourselves that maketh for righteousness", but to One with whom He is on familiar terms. "The only begotten Son which is *in the bosom of the Father,* He hath declared Him".

As to Divine providence He speaks in no uncertain tone. The God whom He unveils is in and over all. Out on the hillsides He bids us "Consider the lilies, how they grow", and assures us that our Father, "who careth for them, will much more care for us". In pursuance of this fact He encourages us to pray, saying, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you". Oh, great heart of the Infinite, quick to respond to our every cry for help! The doctrine of prayer, as taught by Jesus, is simplicity itself. We are to run to God with our longings as children to their parents; "For if ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him".

As to the moral attributes of God the teaching of Jesus is not only clear but most emphatic; because at this point it touches vitally our eternal welfare. The Divine holiness is presented not so much as an attribute as the condition of God's being. It is the light emanating from His throne, of which Christ is the supreme manifestation, as He said, "I am the

light of the world"; and this light must ever be reflected in the life of His disciples, as He said, "Ye are the light of the world; let your light so shine before men that they may see your good works and glorify God". This holiness is not merely freedom from moral contamination; but such a sensitive aversion to sin as makes it impossible for God to look with complacency upon any creature who is defiled by it. Hence the appeal to the cultivation of a holy life; since "without holiness no man shall see God".

Out of this atmosphere of holiness proceed two attributes which, like opening arms, embrace the world. One of them is Justice, or regard for law. No teacher ever lived, not even Moses, who emphasized as deeply as did Jesus the integrity of the moral law. He defended not only the law itself but the penalties affixed to its violation. The Decalogue is not so severe an arraignment of sin as the Sermon on the Mount, which rings with the inviolability of law.

The other of the outstretched arms is Love. The fullness of Divine love is set forth in the words of Jesus: "When ye pray say, 'Our Father' ". It was wisely observed by Madame de Stael that if Jesus had never done anything in the world except to teach us "Our Father" He would have conferred an inestimable boon upon all the children of men. God's love is manifest in the unceasing gifts of His providence; but its crowning token is the grace of salvation: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life".

And the reconciliation between Love and Justice is found at the Cross. Here "mercy and truth are met together; righteousness and peace have kissed each other". As law is sacred and inviolable, its penalty must be inflicted; it must be inflicted either upon the malefactor or upon some competent substitute who shall volunteer to suffer for him. It is the only begotten Son who volunteers, saying, "Here am I, send Me!" The justice of God is shown in the suffering inflicted upon His only begot-

ten Son; and His love is correspondingly shown in the proffer of all the benefits of that vicarious suffering to every one on the sole condition of faith.

It pleased God to vindicate His supreme majesty before His ancient people in the controversy on Carmel. All day the pagan priests assembled at their altar cried, "O Baal, hear us": but there was no voice nor any that regarded. At evening the lone prophet of Jehovah stood beside his altar and calmly made his prayer, "O God of Israel, let it be known this day that Thou art God!" Was there any that regarded? Lo, yonder in the twilight sky a falling fleece of fire! In awe-struck silence the people saw it descending, lower and lower, until it touched the sacrifice and consumed it. The logic of the argument was irresistible: they cried with one accord, "Jehovah is the God!"

The antitype and parallel of that great controversy is at Calvary, where Christ, at once the ministering priest and the sacrifice upon the altar, made His last prayer with hands outstretched upon the cross; and the descending fire consumed Him as a whole burnt offering for the world's sin. The logic, here also, is unanswerable. In all the world there is no other gospel which adequately sets forth the Divine love. By the power of truth, by the triumph of righteousness, by the logic of events, by the philosophy of history, by the blood of the atonement, let the world answer, "Our God is the God of salvation; and there is none other beside Him!"

The failure of other religions and philosophies has been grotesquely pathetic. The irony of Elijah on Carmel is merely an echo of the Divine burst of laughter out of heaven in response to those who cry: "Let us break His band asunder and cast away His cords from us!" He that sitteth in the heavens shall laugh; the Lord shall have them in derision. The pantheons crumble and the priests die; one altar remains, to wit, the cross on Calvary. It is the sole altar and supreme argument of the true God.

But every man must for himself make answer to that argument. Each for himself, must fight his way into the truth. It is like the grapple which Jacob had with an unseen antagonist at the brookside. As the night wore on he came to understand that Omnipotence had laid hold upon him. Then came a sudden wrench and Jacob fell, disabled. God had thrown him! He sank a helpless man, but, clinging still, cried, "I will not let Thee go except Thou bless me!" And thereupon the blessing was given, a blessing which God had waited through the weary years to bestow upon him: "Thy name shall be called no more Jacob, 'the Supplanter', but Israel; for as a prince hast thou prevailed with God". Then and there he received his guerdon of knighthood and entered into the higher life. At the close of that conflict the light of morning was glowing on the hills of Edom: how significant the words, "And the sun arose upon him!"

The new life had begun; the long quest was over; Jacob had found God. And he went his way limping on his shrunken thigh, to bear through all the after years the token of that struggle until he came to heaven's gate, at peace with God.

It is thus that every man finds God; in a close grapple that ends in self surrender, an utter yielding to the beneficent power of God.

So true life begins with knowing God. It begins when a man, oppressed by doubt and uncertainty, hears His voice saying, "Reach hither thy hand and thrust it into My side!" It begins when, standing under the cross, he realizes, as Luther did, "He died for me, for me!" Then the day breaks and the shadows flee away. Love conquers doubt, and the soul, beholding the unveiling of the Infinite in the passion of Christ, cries out, "My Lord and My God!"

CHAPTER III

THE WISDOM OF THIS WORLD

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"There is a growing impression among eminent private thinkers that Christianity is losing its hold upon men, and that the Church is a waning power; that the religious world is drifting from its moorings, and faith is becoming a tradition of the past."

The above quotation is from an editorial in the most popular newspaper published at the Capital of the United States.

If the faith of the Church is to stand in the wisdom of men, then it will be the sport of every wind of doctrine, and be driven hither and thither, according to the course of the popular tide; and if the Church has no better anchor than the wisdom of this world, then, indeed, will it drift from all its moorings, and be tossed continually upon the seas of ceaseless speculation. But if faith is to stand, not in the wisdom of men, but in the power of God, in the sure Word of Truth that liveth and abideth forever, then, like its Divine Author, it is and will be the same yesterday, today, and forever. If faith be founded upon the Word of Eternal Truth, then the Church has an anchor sure and stedfast, entering into that within the veil.

One prophecy of Daniel is fulfilled: "Many shall run to and fro, and knowledge shall be increased". The world has never witnessed a period of such incessant and intense mental activity. Nature, in all her vast domains, in her atoms and her masses, has been searched with keenest scrutiny, and compelled to give up her wondrous secrets. The microscope reveals worlds of order and beauty unseen by the unassisted

eye; while the telescope sweeps the silent skies, and stars by the thousands and tens of thousands are discovered, and numbered, and catalogued. The electric spark sends thought, in printed words, with lightning speed around the globe. The microphone magnifies sound until the spider's walk across a window echoes as the tread of an armed man. The phonograph receives upon its shining metallic disc the words and tones of the living speaker, and is able to reproduce them after a thousand years. All tongues, and tribes, and nations are brought into daily and direct intercourse and fellowship. Time and space are no longer barriers between men, races, and empires. Even the Dark Continent, unexplored equatorial Africa, has been penetrated by the heroic and dauntless Stanley, from Zanzibar to Bomma; and the cannibal tribes of the Upper Livingstone are no longer unknown to the civilized world. And still men run to and fro, restless and dissatisfied, crying for more light and more knowledge.

NO REAL CONFLICT BETWEEN CHRISTIANITY AND SCIENCE

The Christian does not look with dismay upon these researches into Nature, these discoveries of Science; on the contrary, he hails with joy each new discovery as affording additional evidence of the wisdom, power, and goodness of God. Full well does he know that the facts written on the rock-leaves beneath, the star depths above, and the pages of Inspiration, when properly understood and interpreted, will be found to be in exact and perfect accord, showing forth the glory of the Infinite Writer of them all. There is no controversy between the man of faith and the man of wisdom, provided each one acts in his proper sphere. There is not, and never has been, any real conflict between Religion and Science. There may be conflicts between interpretations of Scripture and interpretations of the facts of Nature; but what God has written in His Word never conflicts with what God has written in His creation.

The scientific skepticism of this day ought to remember how much Science owes to Christian men—to men who believed in a personal God; who believed in His written Word, and in His Son, Jesus Christ, the crucified and risen Redeemer. What shall be said of the "pious Christian, Copernicus, consecrating his life to God, to Man, to Science; who pioneered his way into the unknown universe, as the great Columbus of the heavens? What of Christian Galileo, who, while teaching the facts of Science, also believed the truths of Scripture?" What of the leaders in all departments of human progress, immortal names familiar as household words—what of Bacon, and Kepler, and Newton, and Herschel, and Hugh Miller? Or, later still, what of Chalmers, McCosh, Morse, Dawson, Southall, Cabell, LeConte, Henry, and hosts of others who lead the vanguard of the army of investigation and discovery in all the vast domain of human knowledge? The man of faith may point to these intellectual giants, and claim them as the humble disciples of the lowly Nazarene —as firm believers in the written Word of God. They led the onward march of human thought, but bowed in devout adoration before a personal God. How dense a darkness would envelop the race were all the light kindled by Christian men banished from the horizon of human knowledge.

THE SPHERE OF SCIENCE

But let it be remembered that *the Wisdom of this World is for this world only*—not for the world to come. Its proper sphere is the seen and tangible; the Here and the Now, not the Unseen, the Hereafter, the Eternal. The wisdom of man has passed out of its proper sphere when it invades the domain of the Invisible and the Infinite; when it denies that the omnipresent personal Spirit can reveal to man that which the eye never saw, the ear never heard, and the heart never conceived. It has passed the boundary of the known, its only proper sphere, when it assumes to deny that the infinite God

has revealed or can reveal Himself in His Word, His Son, His Spirit. The things of God knoweth no man, but the Spirit of God.

We have the right to demand of the Wisdom of this World by what authority it asserts that there is nothing above and apart from Nature, nothing in all the boundless universe except matter and force. Why shall we give up all that man holds dear at the bidding of the Wisdom of this World whose highest, and best, and latest revelation is "a grave without a resurrection, and a universe without a God"!

THE FAILURE OF EARTHLY WISDOM TO FIND AND KNOW GOD

The man of faith does not affirm the uselessness of earthly wisdom, but he does affirm that it has utterly failed to find out and know the true and living God. However useful and valuable the Wisdom of this World may be in its appropriate sphere, it has never yet given to men that knowledge of God upon which his soul could rest in satisfaction and peace. The World by Wisdom has never known God. At no time, in no country, among no people, has man, by wisdom, ever been able to make God known to his fellow men. Without the Gospel of the Lord Jesus Christ, the true and living God had ever been the "Unknown God".

ANCIENT WISDOM AND THE KNOWLEDGE OF GOD

The wise men of this generation are not backward in boasting of the world's present progress and wisdom, and yet the history and ruins of the old world, before the coming of our Lord, reveal evidences of a civilization that will bear all the light and tests of our day.

Egypt, situated on the banks of that strange river whose source has been discovered far off in the ever-flowing waters of the Victoria Lake of equatorial Africa, speaks out to this self-satisfied generation in her mummied kings, her silent Sphinx, her matchless pyramids. Egypt, that could lift mon-

ster stones four hundred feet in the air, and adjust them to a mathematical line and not vary half a hair's breadth; "that could paint on glass, grind gold to dust, embalm the body so as to make flesh immortal;" that built gigantic houses of stone that have outlived all nations and civilizations—this nation was wise in all the Wisdom of this World. And yet this grand old civilization lived and died in gross and utter ignorance of the one true and living God. The religion of the wisest men of On and Memphis "was Negritian fetishism, the lowest kind of Nature worship". The people bowed down and worshipped the Nile, the ox, the trees, the hills, and "birds, four-footed beasts, and creeping things". Egypt had wise priests, her magnificent temples, her gorgeous worship; but alas! all was of the earth, earthy. She knew not God; and her wise men, Jannes and Jambres, withstood Moses when he came to them with a message from the Living One, in whom they lived and moved. and had their being. No wonder that the people were "liars and thieves, sensual and treacherous;" with all their wisdom they knew not God.

Subsequent to Egypt there arose four great world powers, following each other in succession, claiming and exercising universal dominion, and gathering unto themselves the civilization and glory of the known world—Babylon, Persia, Greece and Rome. Four kingdoms seen in dream by the great Nebuchadnezzar — the image with the head of gold, breast of silver, belly of brass, legs of iron, feet partly of iron and part of clay, and interpreted by Daniel as the four kingdoms above named. But alas! not one or all of these nations ever attained unto that knowledge of God which is life eternal.

The bricks of Babylon, the purple of Tyre, the army of Xerxes, the conquests of Alexander, the legions of Rome, the poetry of Homer, the philosophy of Socrates, the statues of Phidias, the orations of Cicero, the satires of Juvenal, the annals of Tacitus—these are the drifts from the waves of that ancient civilization, wise in all the Wisdom of this World;

these are the drifts still floating on the current of human history as it moves on its majestic course to that eternity where time is not measured by days and nights, and weeks and years; and to that infinity where space is not measured by islands, continents and seas.

There were walls seventy feet high, on which war-chariots might be driven four abreast; there were hanging gardens filled with flowers and birds; there were temples of polished marble, overlaid with ivory and gold; there were statues so lifelike as almost to speak; there were highways, firm and hard, stretching from imperial Rome to all the ends of the known world; there were arches and aqueducts, fountains and baths, painting and poetry. But, alas! upon that civilization might have been written the inscription upon the altar at Mars Hill, "To the Unknown God". It was all of this world, and of this world only; it was outward, material, transient; it was earthly, sensual, devilish.

Dr. Garbett, in his "Dogmatic Faith", says: "With the sole exception of the knowledge of the true God, this old world carried human advancement to its highest pitch. For lustre of genius, brilliancy of wit, fertility of imagination, depth of thought, artistic taste and skill, aesthetic sensibilities, and keen relish for pleasure, the latest period of heathen civilization has never yet been excelled, perhaps never equaled". And yet, in the midst of all this, vice and immorality were well-nigh universal; chastity was almost unknown; thousands of virgins were annually devoted to prostitution in the temples of the gods; the life of a man was esteemed of less value than the life of a dog; slavery was universal, and slaves were put to death for the most trivial causes; men fought with each other and with wild beasts in amphitheatres, where dainty Roman matrons gazed with eager delight upon the agonies of dying men, and turned their thumbs down over the polished marble in token of their desire for more blood.

This old world with all its wisdom knew not God. In its

splendid Pantheons there were lords many and gods many—gods of painting and statuary, of poetry and eloquence, of war and revenge, of drunkenness and lust, but no true, holy and living God. And when the polished Paul preached unto the wise men of Athens Jesus and the resurrection, they told him that he was a babbler, and a setter forth of strange gods.

The men of this civilization worshipped and served the creature more than the Creator; and for this cause God gave them up to vile and unnatural lusts and passions; they were filled with unrighteousness, fornication, wickedness, covetousness, murder, deceit, malignity—without natural affection, implacable, unmerciful. The unutterable vileness of this godless wisdom is apparent in the fact that even now there are rooms in some of its buried and exhumed cities, into which no female is ever allowed to enter.

"And so this ancient society perished of its own inherent rottenness. Its enormous, all pervading, universal vice sapped the foundation of virtue. The mass was corrupt to its very core. Its strength perished by the mere exhaustion of its vices." Godlessness and vice, irreligion and immorality, went hand in hand, as they always do, until the people, having lost all knowledge of God, lost also all shame and virtue; and this splendid civilization of this old world perished of its own hopeless and helpless corruption. The less the people knew of God, the viler and more debased did they become.

MODERN WISDOM'S FAILURE TO FIND GOD

The world of our day claims to have grown greatly wiser in the last nineteen centuries, but still it knows not God; nor will it, apart from His Word and His Son, ever know Him. Ring out the old battle-cry, the foolishness of God is wiser than men; this conflict will never cease; perish the craven, who having undertaken to fight for Jehovah and His Christ, is appalled at the war drums of the enemy. Let the godless

astronomer sweep the skies with his glass, and count and classify 270,000 stars, and then come and tell us that he neither saw nor heard of any personal God in all the infinitude of space; let the scientific smatterer gravely inform intelligent men that faith in God must now give place to knowledge of nature and her laws; let the atheistic materialist tell us that he has searched the boundless universe, and found no intelligent Spirit, but only matter and force; let the brazen blasphemer proclaim that Moses is a liar, Jesus an impostor, and man's immortality a delusion; to one and all we say—these things are almost as old as the human race; this godless creed was held by men wiser than you, long before you were born; it was held by the wise men of the ancient world in the days of its highest civilization; it is held now by the cannibal tribes of Ureega, Manyema, and Bengala, in the dark places of the earth, filled with the habitations of cruelty; you are simply asking us to go back to the times when the world by wisdom knew not God; and the race has had enough and more than enough of this godless wisdom; if Christ the Crucified cannot save us, then indeed are we doomed and damned forever.

THE DEMAND OF MODERN "WISE MEN"

The wise men of this world, filled with philosophy falsely so-called, ask, first, that we give up the miracles of the Old Testament; then the imprecatory Psalms; then the "immoral parts" of the Scriptures; then, the "vindictive and bloody laws of Moses;" then Moses himself; then, all the prophets; then, the miracles of the New Testament; then, the Apocalypse; then, the doctrine of eternal retribution; then, the Holy Ghost; then, Inspiration; then, Jesus Christ; then God Himself—this is the modest demand of the unbelieving wisdom of our day and generation; this substituting "knowledge of nature for faith in God"—this is "progress"; this is "advanced thought" —and so the race is left, its "grave without a resurrection", its "universe without a God," its sin without a Saviour.

Thoughtful men understand well that the objective point of all these infidel attacks is the Cross and the Crucified. Shall we give up the blood and its cleansing and peace-giving power at the behest of boasting unbelief? Shall we cease to preach Christ and Him crucified because now, as of old, He is a stumbling-block to the Jew, a foolishness to the Greek? Shall we no longer preach Jesus and the resurrection because the wise men of modern Athens scornfully ask, "What do these babblers say?" The answer comes to us echoed down the ages; it comes from patriarchs and prophets, from apostles and martyrs; from saints of all ages and all lands who have endured all the evils and all the miseries that the malignity of men and devils could inflict. Go ask them if the Gospel is true, if it is the power of God unto salvation, if the Crucified is strong to save; and from Roman amphitheatres and catacombs, from the dens and caves of the earth, from jails and gibbets, from faggots and flames and furnaces; from India and Greenland, from China and Japan, from Ceylon and Madagascar, from the islands of the ocean, from the blood-washed millions who have gone up to glory and to God, there shall come this answer: "We know whom we have believed. Christ crucified is the wisdom of God and the power of God unto salvation".

CHAPTER IV

THE SCIENCE OF CONVERSION

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I. THE CASE STATED

The penetration of scientific investigation into the erstwhile unknown regions of things is one of the wonders of the age. All departments of creation are yielding up their secrets to the searching eye of science.

The causes of things are being sought after, not only in the natural world, but in all realms as well, so that things may be brought more certainly and directly under the human will. The unseen operations by which powerful results are produced are forced to yield and tell their secrets. New powers are discovered in all realms of investigation and subdued as never before to the service of man. Practically everything is reduced to science, and men are learning the how and the wherefore of things physical, mental and spiritual. The better these things are understood, the more completely are we the masters of the world for whose subjection man was commissioned.

Now our inquiry is whether the conversion of the human soul—the divinely wrought new birth—lies within the range of scientific investigation. Can the operations of the Divine forces and the divinely appointed means for the conversion of a soul be made to yield to scientific research, so that we can produce results with the same degree of certainty as does the chemist in his laboratory? Do the laws of cause and effect operate in the spiritual realm as in the natural world, and can we apply spiritual means and causes with the same degree of certainty as in physical things? Can we get out of the realm

of the uncertain and the vague in working with human souls and operate with absolute assurance of adequate and satisfactory results?

In this greatest of all works, and which is practically committed to man, has God left us to absolute uncertainties as to results? Is it not true that if the divinely ordained means be properly used the results can be obtained with the same scientific certainty as in other things, and results also which are in no sense spurious but the actual effect of efficient and properly applied causes? Are not the promises of God absolute, and do not many incidents in the work and history of the Church demonstrate that the conversion of souls was the direct result of God-appointed and man-applied means thereto, operated by purely scientific methods, although the workers had no thought of science in their work? Are we not bound to obey God's laws in all scientific operations in the physical world, and must we not scientifically obey His laws in the higher realm of His domain?

2. THE CASE DIAGNOSED

A careful diagnosis of the case under consideration may help us towards a scientific answer to our investigation. To know the patient, and especially to know precisely the nature of the disease, is of prime importance in the successful treatment of it. Otherwise, all treatment is mere guess-work.

Our subject in this inquiry is a degenerate human soul. Degenerate meaning an inherent unrighteousness and an innate corruption that has affected every fiber and faculty of the human soul. This total depravity does not mean that man is actually and practically as mean as he is capable of being, but it means that the total man is depraved in all of his parts, and that he is born in that condition.

This native degeneracy is of a twofold nature: First, it is a legal condemnation descending to every human soul from a justly condemned ancestry who represented and stood for the whole race in the government of God under the covenant of

works first made with man. Second, it is a complete moral corruption of the whole soul so that all the faculties of the soul are affected in such a way as to make them incapable of right action, so that every imagination of the heart is only evil continually. This morally degenerate man, in the adult stage, is also guilty of manifold actual sins, confirming his condemnation and making his moral nature all the more depraved. In addition to this already depraved condition, this degenerate man has no desire for a better life; his perverted natural taste refuses it, and he is even unwilling to consider anything better. He actually loves his depraved condition and revels in the things that develop still more the baser principles in him. Moreover, his intellect is so blunted that he is incapable of apprehending spiritual truths and his eyes are so stigmatized that he cannot see the light.

Such then is the character of the unconverted man, the subject now under consideration. And it is very evident, that while we may be able with the aid of Divine revelation and human observation and experience to diagnose the case correctly, the remedy is found in a higher realm, though it may be applied in part through human agencies.

3. THE DIVINE PROPOSITION

In view of this apparently hopeless case, what is the Divine proposition regarding it? What does the Divine plan contemplate? It is quite evident that the ultimate goal of the Divine proposition is to get rid of sin. But to get rid of the sin we must get rid of the sinner, otherwise sin remains.

In getting rid of the sinner two things are possible, either by judgment to destroy the sinner and with him also the sin, or by Divine grace to convert the sinner and thus remove the sin. Both methods are used in the Divine government, but conversion is what now concerns us. The Divine proposition is not to destroy the sinner, but to save him by making out of him a totally new man—to transform him from a child of sin

into a real child of God. Not merely a son of God, but an actually born child, so that by birth he becomes an heir of God and a joint-heir with Christ to a heavenly inheritance.

That the Divine power is sufficient for such an achievement is not to be questioned for a moment. But does the work fall within the range of scientific investigation and are the methods to be used strictly scientific? Is the Divine method in applying complete salvation to this awfully degenerate soul really scientific? Is it supposable that God is less scientific in this the very greatest of all His works than He is in the lesser things in His government? Does He work by one set of laws in the natural world, and by different laws, or no laws at all, in the higher spiritual realm?

But if God is scientific—if the conversion of the human soul is accomplished by scientific methods—it follows that the work is best done when done by God's methods, if indeed it can be done at all in any other way. And if God's method is scientific, has He adequately revealed to us His method so that it can be certainly and successfully used by us as His workers? And if this revelation is made to us we dare not depart from God's method, whatever other methods may be suggested. For, if we depart from the methods God has given and by which God Himself works, our work will be a failure entirely or the results will be inadequate and spurious.

4. THE MEANS DISCOVERED

God's proposition being stated and His methods being scientific, we must next discover the means by which the work is to be accomplished. Let it be remembered that in all things pertaining to man in both temporal and spiritual matters God works by means, and usually through human agencies.

But in the work of converting the human soul it is evident that the means are twofold. First, those means applied direct

on the part of God to the soul from within; and second, those means applied from without through the senses by human agencies and instrumentalities. It is a fact, however, that even the means used directly on the part of God are at least in part applied through human agencies; so that the conversion of adult souls, so far as we are able to see, is ordinarily through human instrumentalities.

Hence the means by which the human soul is converted, or born into the family of God, are:

(1) The Divine Spirit, which is the alone Divine Agent, and without which no soul, of infant or adult, can ever pass from spiritual death to spiritual life. This Divine Spirit operates how and where He pleases and with or without means and agencies.

(2) The Word of God, which is the sword of the Spirit, reaching and quickening men's souls through the reasoning and emotional faculties. The Word is effectual only as accompanied by the quickening power of the Spirit, while at the same time it may be variously applied externally.

(3) The benign influence of Christians, demonstrating the reality and power and blessedness of the new life in the soul of the converted man.

(4) Real prayer, by which the regenerate soul brings the unregenerate to the very feet of the Divine Saviour and insistently implores the Divine grace.

(5) An absolute faith on the part of the human agent. This faith is an absolute confidence in the ability of God and in His purpose to accomplish the work through the means then being used, whenever the conditions thereto are complied with. There can be no true faith when the available means are not used and the known conditions not complied with.

5. THE MEANS APPLIED

Here is where the science of conversion is especially manifest. Everything in nature must be done in God's way, and

God's way is always scientific, and all things are best done when we adhere most closely to God's methods. The conversion of the human soul is no exception to this rule. We can convert men most successfully when we adhere strictly to the Divine science of the work. Our failures are no doubt largely due to our not complying with God's ways of doing the work.

We adhere strictly to God's laws in growing our crops. The seed is first placed where the dormant life powers are aroused and the seed caused to germinate. Afterwards follow the blade, the stalk and the mature fruit. No human power or wisdom can change this law of germination and growth. So the human soul being spiritually dead is incapable of doing anything towards an awakening to a new life; and being also unable even to will to do such a thing, it is quite evident that the very first thing essential is the direct application of the life-giving power of the Divine Spirit to the dormant soul. This life-giving touch prepares the soul for the effectual application of all the other appointed means by which the soul is brought into the realities and fullness of the new life. But ordinarily, if not always, the application of the life-giving Spirit through human agencies is in answer to prayer somehow and somewhere. May it not be true that every soul born into the kingdom of God is in answer to the supplication of some earnest Christian whose heart is as large as humanity and whose prayer touches every lost soul of man.

Hence prayer is scientifically the first means and the prime force to be applied by the true Christian in producing the conversion of a human soul. It is perfectly certain that nothing can be effectively done until the Spirit is applied, and the Spirit is ordinarily given in answer to prayer—that is, the quickening Spirit that arouses the soul and prepares it for the effectual application of other divinely appointed means. We question whether the Spirit is ever given without prayer where prayer is available, as in all other things human agencies are required when available.

Second to the Spirit's work, and along with it, is the application of the Word by which the soul of the hearer is reached through the intellect, the reasoning faculties being aroused, and through them the appeal of the Gospel is forced into the newly awakened conscience. Here all the powers of eloquence and reason and persuasion come into full play and are made effectual in turning the eyes of the awakened soul to the cross.

Next, the awakened soul now becomes co-operative with the Divine Spirit, and with the Word and with other external means, and the result is belief in the Word on the part of the aroused soul, and through the receiving of the Word there follows an actual, personal, living faith in the Christ set forth in the Gospel, followed by outward confession, obedience and Christian service.

Hence the scientific order of the application of the means for the conversion of a soul is: The prayer of the Church and the Christian worker for the application of the quickening Spirit on the part of God. The preaching of the Word and the use of other external means. The responsive and co-operative and receptive act of the sinner, now made willing by the Spirit of God. And the wholly personal act of faith in Christ on the part of the sinner by which he actually receives by his own volition the Saviour as set before him, confesses Him and becomes obedient to Him as his Lord and Master.

6. THE CONDITIONS IMPOSED

In all scientific operations there are conditions that must be complied with, otherwise the results are either spurious or disastrous. This accounts for the vast number of spurious conversions and lapses in the churches. Unscrupulous and ignorant men seeking after a display of numbers use all sorts of devices in all sorts of ways to produce apparent conversions. Just as well might the chemist go into his laboratory and throw together any and all sorts of chemicals and expect

correct and scientific results. Correct results might accidentally follow, but the almost inevitable results would be poisons and explosions. Is not the same true in the unscriptural and unscientific methods used by many who pose as expert conversionists in so many of the *pseudo* revivals now so much in vogue?

The conditions imposed for the true conversion of souls are both philosophic and scientific, and at the same time supremely gracious and benevolent, ever looking to the highest good of all concerned, both to the soul that is being saved and the worker through whom the results are accomplished.

These conditions are imposed by God Himself. Hence He becomes responsible for the results when the conditions are really fulfilled on our part. The results may not always be as we may calculate or desire, but they will always correspond to the means as used.

These conditions are twofold. On the part of the Christian worker in applying God's means for the salvation of men in God's ways. The danger here is in applying all sorts of human means in any way whatever so as to obtain apparent results. Often we blame God directly or indirectly for the poverty and character of the results, when as a matter of fact we have never complied with God's conditions, which are always natural, reasonable and scientific.

Second, on the part of the sinner these conditions apply, because although he is spiritually dead, he is intellectually alive and morally a free agent, and hence responsible for his conduct, including his unbelief and his rejection of Christ as his Saviour. He is responsible for the opportunities placed before him, and consequently he is responsible for the conditions God has imposed for the salvation of his soul. No man, in any Gospel land at least, can truthfully and conscientiously claim that he has fully met God's conditions for his salvation and that God has rejected him, or that the results

have not been adequate and scientific. On the other hand, no Christian worker has a right to the God-promised results until he has met the God-imposed conditions. A partial use of means, used in an indifferent way for only a limited time, is not scientific and is not meeting God's conditions. This is true not only in the work of actual soul-saving, but in the Christian life as well.

7. THE RESULTS OBTAINED

The results obtained in the conversion of a human soul are equally scientific with the means used thereto.

The primary result is a new man. Not an old man made over, but a new man, possessed of a new life and endowed with new and enlarged possibilities. A man with a new vision both of this life and of the eternal future. A man inspired with a new hope, the flukes of which are struck into the very throne of God and which is a positive and inalienable title to an inheritance in heaven. A man with a positive personal faith in Christ. A faith that makes Christ his personal possession with all that Christ is and all that He has and all that He has done. A man whose whole life is reversed from the service of sin and self to the kind and willing service of Christ as his new Master.

That such a man is the scientific result of the means that have been applied goes without argument. It is only in harmony with the great laws of God that govern His kingdom from the combination of the most minute chemical atoms to the swing of the spheres in His boundless universe.

First of all, life produces life of its own kind. Hence the life-giving touch of the Divine Spirit imparts life of its own kind to the dormant soul and it becomes the living son of God. This result is as manifestly scientific as can be found in all nature. The immortal soul already exists endowed with all the possibilities of a finite being, but the eternal life is the scientific result of the life-giving touch

of the Spirit of God. It is in fact impossible that the result be otherwise.

Another result is the effect produced upon the will of the convert. His will is renewed and is now in harmony with the Divine will, and this is produced by the action of the Divine will upon the will of the sinner. Here again the Divine begets its likeness in the changed will of the converted soul. A natural and scientific result.

Again, through the enlightening and persuading power of the Gospel the sinner is led to see the error of his way and the condition of his soul, and repentance of sins and faith in Christ are the result. The man is outwardly converted and his whole life and service reversed. These are again the scientific results of the means used according to the Divine order of things. That these results do not always follow the preaching of the Word may be largely due to the fact that the means have been used amiss for the mere gratification of the lust of the worker, or that other necessary means have been neglected, especially prayer. And the reason why so many conversions are not genuine is due to the fact that they are merely external conversions, the result of exciting rant called preaching the Gospel, while prayer for the internal work of the Spirit has been totally ignored.

In the whole process of conversion it is a fundamental principle that like begets like, and means produce results according to purely scientific laws, and if the results are not scientific they are spurious, external and temporary. A beautiful and pointed illustration is found in the conversion of the congregation at the house of Cornelius. The means were used—though unwittingly on the part of men—in the scientific order. Prayer, the Holy Spirit, the preached Word; and the results were conversion, confession and Christian service.

CHAPTER V

DECADENCE OF DARWINISM

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This paper is not a discussion of variations lying within the boundaries of heredity; nor do we remember that the Hebrew and Greek Scriptures reveal anything on that subject; nor do we think that it can be rationally discussed until species and genus are defined.

Failure to condition spontaneous generation by sterilized hay tea, and a chronic inability to discover the missing link, have shaken the popularity of Darwinism. Will it recover? Or is it falling into a fixed condition of innocuous desuetude?

As a purely academic question, who cares whether a protoplastic cell, or an amoeba, or an ascidian larva, was his primordial progenitor? It does not grip us. It is doubtful whether any purely academic question ever grips anybody. But the issue between Darwinism and mankind is not a purely academic question.

Half his life Charles Darwin was afraid of the reproaches of Christians. It was something like the fear felt by another Charles, of the reproaches of the Huguenots were he to consent to the assassination of Coligny. He refers to it in the "Introduction to the Descent of Man":

"During many years I collected notes on the origin and descent of man, without any intention of publishing on the subject, but rather with the determination not to publish; as I thought that I should thus add to the prejudices against my views."

At the end of the book he says: "I am aware that the conclusions arrived at in this work will be denominated by

some as highly irreligious; but he who denounces them is bound to show why it is more irreligious to explain the origin of man as a distinct species by descent from some lowly form, through the laws of variation and natural selection, than to explain the birth of the individual through the laws of ordinary reproduction."

He confessed his fear by protesting his innocence: "I have done nothing—only explained a choice between two theories of bringing man into the world". This way of putting it is characteristic. He often refers to traversing the doctrine of successive creations, as the sum of his offending. The prestidigitator calls special attention to one hand while he works the trick with the other. His apprehensions were not altogether groundless.

Professor Haeckel was braver, or more rash, when he styled the "Descent of Man" as "anti-Genesis"; with equal truth and moderation he might have added, anti-John, anti-Hebrews and anti-Christ. The point to pierce the business and bosoms of men is a denial of the integrity and reliability of the Word of God. We cannot depend on the Bible to show us "how to go to heaven" if it misleads us as to "how the heavens go" regarding the origin, nature, descent and destiny of brutes and men. Darwinists have been digging at the foundations of society and souls; and their powers of endurance are a matter of some moment.

We venture to differentiate life and if we go too far are sure to be corrected:

1. Vegetable life is the sum of the forces which pervade the organism, causes it to grow and preserves it from decay.

2. Brute life is the sum of the forces which pervade the organism, causes it to grow, preserves it from decay, is conscious and thinks.

3. Human life is the sum of the forces which pervade the organism, causes it to grow, preserves it from decay, is conscious, thinks and is religious.

It is logical to assume, until disproved, that these three kinds of life touch each other, but never merge. They associate as intimately as air and light, but are as far from passing from plants to brutes and from brutes to men as from not-being to being. "By faith we understand the ages to be set in order by the saying of God, in regard to the things seen not having come out of the things manifest" (Heb. 11:3).

He who would overthrow Biblical Christianity expects to take the initiative. He recognizes that there is always a presumption in favor of an existing institution; and has always been swift to open the battle.

Professor Huxley, in his article on evolution, in the ninth edition of the Britannica, has ably brought together the arguments for Darwinism; and we will follow his order.

GROWTH

Given a nucleated cell, and Darwinists have watched the process of generation from its beginning to birth, "with the best optical instruments". There have been two theories. The first theory is that nothing new is produced in the living world; the germs from which all organisms have developed have contained in miniature, and passed on down through successive generations, all the essential organs of adults. To get anything out of anything it must first be in it. This is archaic. The second theory is that evolution is progressive; it results from something innate in things, dynamic and pantheistic. This is up to date.

All that the Darwinists, "with the best optical instruments", have actually seen is growth; but they have inferred a whole pantheon. Natural selection is the supreme demiurge; sexual selection and variation are subordinates. A billion years ago there was a God, but He immediately disappeared. It was necessary to have Him then, to bridge the gulf between nothing and something. Having discovered growth,

they called it evolution, thinking perhaps the name might prove useful, but we trust not to be blamed for preferring growth, for "evolution" is something of a harlequin, having turned a complete somersault within a hundred years, while growth is universally acknowledged to be a character of vegetable, animal, and human life.

In addition to finding natural growth, Professor Huxley claims the discovery of a "tendency to assume a definite living form". This of course is ridiculous. The sun rises with sufficient regularity to become a striking phenomenon, and we have discovered a tendency towards sunrises. Speculation is invoked, but speculation died with the great god Pan when Jesus was born. Scientific observations are dumb, except to say that all God's creatures are fearfully and wonderfully made.

LIKENESSES

It is settled that low adult forms and embryos of higher order are strikingly alike. An embryonic reptile passes through the transformations of a fish, and a man in the germ cannot be distinguished from any other mammal. Here the Darwinist drops his glass and jumps at the conclusion that all creations, even vegetables, are consanguined brothers. His microscope has failed him and he has forgotten the ardent astronomer who saw strange quadrupeds in the moon, until he discovered the mouse nest in the telescope. The apparently similar cells are different. The outcome proves it. One is a butterfly and the other is a whale. Indeed, Oscar Hertwig now claims to have found the differences of the *denouement* in the cells themselves. But it does not matter. The Darwinist has mistaken likeness for proof of parentage; as a matter of fact it never proves it. Parentage is more likely to prove likeness. In either case the origin must first be established and then the likeness may illustrate it.

But recurring to the differentiation of life, as our Maker has conferred on us consciousness, thought and religiosity,

and on brutes consciousness and thought, and on all of us that which preserves our bodies from decay and causes them to grow, it seems natural that, in the holy of holies of His laboratory, He has constructed us with similar characters, transcient or permanent.

But the very nomenclature of evolution has been seduced and corrupted. "Reversion" and "rudiment" must be laid away with phlogiston and caloric. There are no retreatings or abortions in the Divine economy, but God adjusts every feature to present and future conditions, and causes all to march regularly forward in the grand procession of eternal progress.

But why, it may be asked, are so many creatures built on the same plan as, for instance, vertebrates? The answer is axiomatic. The whole creation is divided into *vertebrata* and *invertebrata,* because there must, in the nature of things, be at least two classes; or boundless monotony or an eternal loneliness. But why so many vertebrates? Because there can be but one best of a class and vertebrates are best. The number redounds to the glory of God, not the glory of evolution. This is kindergarten instruction, but some seem to miss it.

But we submit a broader generalization. The whole universe bears a family resemblance. It is the warm touch of the Maker, and His universal style. Light is truth, and darkness is error. Holiness is purity, and sin is dirt. Physical birth and growth, decay and death, typify spiritual birth and growth, decay and death.

Two pictures hang side by side. The subjects differ greatly and they differ in size. The larger is the "Domes of the Yosemite" and the smaller "Sunset in California". But they seem strangely alike. The smaller must have evolved from the larger. Some Mahatma, an adept of the Himalayas, able to do "the plant trick", has done it. No! The same artist painted both.

Nature's limitless network of types and symbols and resemblances is wondrously beautiful. It wakens the spirit of poetry in the soul, but an absent-minded dreamer has gazed and forgotten himself, and is lost in a labyrinth of vagaries. Darwinists have been turning the world over searching for a common fatherhood, but they have found a common makerhood. An Italian—a Dr. Barrago—gave his book the title, "Man, made in the image of God, was also made in the image of an ape", and Mr. Darwin refers to it without disapproval, and the blasphemy is logical. Darwinism degrades God and man.

RUDIMENTS

The Darwinian notion of rudiments is that they are abortive reversions to ancestral types. Wherever one of the cult has heard of anything nearly or remotely like rudiments—for instance, Stanley Hall on rhythm, beating waves, ancestral fish and dancing—particularly outside the bounds of heredity, it has been grist for their mill. And yet they hardly know where to put these structures. If they claim that they are absolutely useless they place them outside the scope of natural selection; and if, on the other hand, they admit that they serve some purpose they admit that God may have made them. Huxley felt the difficulty when he confessed:

"It is almost impossible to prove that any structure, however rudimentary, is useless; that is to say, that it plays no part whatever in the economy; and if it is in the slightest degree useful there is no reason why, on the hypothesis of direct creation, it should not have been created." (Britannica, Art. on Evolution.)

May we add that if Mr. Huxley and Mr. Darwin and I and you have failed to discover the use of anything, "there is no reason why it should not have been created"? We remember that we have not even defined life; that the most that we can do is to distinguish some of its forces; that we

know as little of its essence as of that of matter. We may as well be modest.

Accepting then the dictum of Professor Huxley—than whom no one has ever been better qualified—that it is almost impossible to prove the uselessness of rudiments, we pass the subject with the remark that, like likenesses, they are a signet of the Almighty and a badge of His creatures—not necessarily of kinship, but of remoter relations. There are some men who need the evidence of their own rudimentary mammae to prove to them that they belong to the same race with their wives and should endure the same hardships and do a little more work.

SELECTIONS

Sexual selection, as the name implies, is concerned with pairing and reproduction; but the Darwinian end in view, like that of natural selection, is evolution. But sexual selection fails to discriminate, and turns out degeneration. Feral and unregenerate sexual selection is more lust than love. From hares to elephants wild things are blinded by jealousy and crazed by heat. Like the Jukes' family, they drop their young by the highway. We domesticate brutes and plants and, with great care and skill, breed them for improved points; but we soon tire and then dogs become pariahs, cats turn vagabonds, potatoes grow small, and horses are not worth catching and breaking. Cultivated apples never repeat their parent trees, but nine hundred and ninety-nine times out of a thousand sink far below them. The "loves of the plants", as Darwin's whimsical grandfather called them, are disreputable, and even, to this civilized day, human beings need to be restrained by law to prevent them from contracting unhealthful alliances. When the string breaks the kite falls.

Ages before the time when Mr. Darwin dreamed that in the dim obscurity of the past we can see that the early progenitor of all the *vertebrata* must have been an aquatic animal, provided with branchiae, with the two sexes united in

the same individual, with the most important organs of the body (such as brain and heart) imperfectly or not at all developed, and an animal "more like the larvae of the existing marine *Ascidians* than any other known form", God made one protoplastic cell and disappeared. That cell was a vegetable, and, as all cells are microscopic, invisible. It was also hermaphroditic. It contained hairs and rootlets, nuclei and nucleoli, mother stars and daughter stars, grouping, advancing and retreating, as if dancing quadrilles. And, as the story goes, this one cell has been the father and mother of all living creatures. Natural selection, aided only by sexual selection and accident, has evolved them, by almost imperceptible degrees.

Evidently Darwin and Wallace followed what they thought the line of least resistance in introducing God before the first living germ, for, otherwise, there must have been degeneration to satisfy present conditions. But was it not an error in another regard? While they were in the business of making gods, it would have been easy to have allowed for three—one for plants, one for brutes, and one for men. Nobody was looking. They might have done it, but, as it is, there is a dead lift at each beginning.

"We may feel sure," explains Mr. Darwin, "that any variation in the least degree injurious would be rigidly destroyed. This preservation of favorable individual differences and variations, and the destruction of those which are injurious, I have called natural selection or the survival of the fittest. Variations neither useful nor injurious would not be affected by natural selection and would be left either a fluctuating element, as perhaps we see in certain polymorphic species, or would ultimately become fixed, owing to the nature of the organism and the nature of the conditions". ("Origin of Species," Vol. I, page 121.) Natural selection is destruction and preservation. All "injurious" differences and variations are destroyed and some individuals with "favorable"

parts preserved. Natural death is the means of destruction; and generation, of preservation. The "favorable" always prove the stronger, the "injurious" the weaker. Although sweetest graces and most resplendent virtues of the highest type of man are products of natural selection, they are conditioned promiscuously on killing the other fellow and procreating one's kind. The killing is done "by acts of God", as express companies phrase it, and by hatred, envy, anger, avarice, selfishness. In the struggle for existence the stronger gloat over the slain while poverty of spirit, meekness, mercy and peace die unhonored and unsung. By these means every kind of organic being will eventually gain the summit of finitude. It is immoral.

Professor Huxley makes a notable concession to truth and sanity when he says:

"It is quite conceivable that every species tends to produce varieties of a *limited* number and kind, and that the effect of natural selection is to favor the development of *some* of these, while it opposes the development of others along their predetermined lines of modification." (Britannica. *Evolution.*) Taking the Professor's language as accurate, he surrenders natural selection. We were taught that it was as reliable as gravitation, but if we get the notion that some species improve, some are stationary and some deteriorate, agreeably with heredity and environment, we have no further use for it. To sum up the case for natural selection:

(1) It is poor morals. A theory of nature must be ideal to be true. Natural selection is a scheme for the survival of the passionate and the violent, the destruction of the weak and defenseless. To be true, black must be white, and wrong must be right, and God an Ivan the terrible.

(2) Its assumptions are false. It is false that unlimited attenuation of the steps of the process, and unlimited time for the accomplishment of it, assure us that it might have been

possible. "Attenuation" and "time" would have been but conditions, not causes. They could prove nothing.

It is false that in the struggle for existence the "fittest" survive. The "fittest" is an ambiguous word. With natural selection it means the strongest and best armed. They do not survive; they degenerate and expire. They who bear arms challenge attack. This providence may be penal or corrective.

It is false that man is derived from a brute and a brute from a vegetable. One of the forces of human life makes for a recognition of God and a consciousness of sin against Him. This was not unfolded from anthropoid apes, for it is not in them. Brutes are distinguished from plants by self-consciousness, and this was not developed from plants, for it is not in them.

(3) Natural selection is self-contradictory and impossible. Fifty years ago, Alfred Russel Wallace devised the scheme and wrote Charles Darwin about it. Mr. Darwin published the plan. He afterwards refers to Mr. Wallace as having "an innate genius for solving difficulties". (Descent," p. 344.) Two years ago, Mr. Wallace, in an address at the Darwin anniversary, before the Royal Institution in London, referring to Professor Haeckel said:

"These unavailing efforts seem to lead us to the irresistible conclusion that beyond and above all terrestrial agencies, there is some great source of energy and guidance, which in unknown ways pervades every form of organized life, and which we ourselves are the ultimate and foreordained outcome".

Thus an author of the theory, himself, admits the contradiction of claiming a "selection" and denying a selector.

DISTRIBUTION

The Darwinists assume that because certain creatures live now in limited areas, like the sloth in South America and

the ornithorynchus in Australia and Tasmania, they have reached their present abodes by evolution through fishes. Let him assume it, but we beg for mercy to the man on the street who shrinks from that mode of transportation and believes that they might have been created in Western Asia, dispersed by various possible means, wherever climatic and other conditions were favorable, and suffered extinction, except where we find them; or that they might have been created where they are. The rapid extinction of the American bison suggests the possibility of extinction, as a factor of the process.

GEOLOGICAL SUCCESSION

Professor Huxley adduces only one more argument—successive geological forms. "It must", he remarks, "suffice in this place, to say that the successive forms of the *Equine* type have been fully worked out, while those of nearly all the other existing types of *Ungulate* mammals and of the *Carnivora* have been nearly as closely followed through the Tertiary deposits". We have a misty remembrance of having met that Equus before, and, somehow, associate him with *pons asinorum*. The Professor hangs his case on the term "successive"—"successive geological forms". He confuses it with "similar", but neither is offensive. Fossils and living forms belong in the same category, but a radical difference between "successive" forms breaks the chain of evolution. If the ungulate fossils are like living forms, we greet them as old friends, if unlike we beg an introduction. In either event it is not Darwinism, but Don Quixote attacking another windmill.

The actual origination of man, brutes and plants, from one simplest and lowest form of organic life, by natural and Godless selections and variations, is the essence of Darwinism. It is admitted and undisputed that it was first definitely elaborated by Charles R. Darwin, and it stands or falls with Darwin's experiments and arguments, and they are

marvelously unscientific. Louis Agassiz, Lord Kelvin, and Dr. Virchow having passed on, the outlook for experimental science has been looking dark; but suddenly the light is breaking. Professor Gaston Bonnier, of the Sorbonne, M. de Cyon, and others, have just struck a thrilling chord and scientific Europe is awakening. Criticising Mr. Darwin in *Pour et Contre le Darwinisme,* M. Bonnier says:

"The illustrious naturalist had no idea of the experimental method," and he adds that he was imaginative and careless in his observations. In corroboration of this—passing by the spike-horn deer, the aquatic bear and the worn-off human tail, which all who are familiar with "The Descent of Man" will recall—take, for instance, the following:

"Some naturalists have maintained that all variations are connected with the act of sexual reproduction; but this is certainly an error; for I have given, in another work, a long list of sporting plants, as they are called by gardeners; that is, of plants which have suddenly produced a single bud with a new and sometimes widely different character from that of the other buds on the same plant. These bud variations, as they may be called, can be propagated by grafts, offsets, etc., and sometimes, by seed." ("Origin of Species," Vol. I, p. 35.)

How could Mr. Darwin know that the seed from which the tree of the strange bud had grown had not been pollenized, any number of generations previously, by the strange strain? What would happen if vegetable and animal atavism—not a reversion to ancestral type, but latent generation, the waking and appearing of a strain as old, it may be, as the race, improved or damaged, even to the extent of freaks or monstrosities—should be found to accord with all known facts of the case, and to answer the hard questions for which Darwinism was devised? Surely the progression of a character beneath the surface, whether for one year or a million —as the temper of a father not discernible in a son, but emerg-

ing in a grandson—is as credible as reversion under similar conditions. Backing up is hardly in harmony with the twentieth century.

The teaching of Darwinism, as an approved science, to the children and youth of the schools of the world is the most deplorable feature of the whole wretched propaganda. It would be difficult to fix the responsibility of it. Darwin himself hesitated. Virchow tried, nobly, to protect the primary schools of Germany. The burden of his lecture at Munich is throughout a caution against evading the distinction between the problematical and the proven; they are not on the same evidential level. "He would teach", he said, "evolution, if it were only proven; it is, as yet, in the hypothetical stage; the audience ought to be warned that the speculative is only the possible, not actual truth; that it belongs to the region of belief, and not to that of demonstration. As long as a problem continues in the speculative stage, it would be mischievous to teach it in our schools. We ought not to represent our conjecture as a certainty, nor our hypothesis as a doctrine." Haeckel, always rash, advocated it. As they struggled, somebody lighted the fire. It was like the burning of the temple at Jerusalem. Titus had issued an order to spare it, but a Roman soldier threw a blazing torch into a small window and the whole structure was in flames. It was like the revenge of the Pied Piper of Hamlin Town. It was "Rachel weeping for her children, and she would not be comforted, because they were not".

CHAPTER VI

THE PASSING OF EVOLUTION

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The word evolution is in itself innocent enough, and has a large range of legitimate use. The Bible, indeed, teaches a system of evolution. The world was not made in an instant, or even in one day (whatever period day may signify) but in six days. Throughout the whole process there was an orderly progress from lower to higher forms of matter and life. In short there is an established *order* in all the Creator's work. Even the Kingdom of Heaven is like a grain of mustard seed which being planted grew from the smallest beginnings to be a tree in which the fowls of heaven could take refuge. So everywhere there is "first the blade, then the ear, then the full corn in the ear."

But recently the word has come into much deserved disrepute by the injection into it of erroneous and harmful theological and philosophical implications. The widely current doctrine of evolution which we are now compelled to combat is one which practically eliminates God from the whole creative process and relegates mankind to the tender mercies of a mechanical universe the wheels of whose machinery are left to move on without any immediate Divine direction.

This doctrine of evolution received such an impulse from Darwinism and has been so often confounded with it that it is important at the outset to discriminate the two. Darwinism was not, in the mind of its author, a theory of universal evolu-

tion, and Darwin rarely used the word. The title of Darwin's great work was, "The Origin of Species by Means of Natural Selection." The problem which he set out to solve touched but a small part of the field of evolution. His proposition was simply that species may reasonably be supposed to be nothing more than enlarged or accentuated varieties, which all admit are descendants from a common ancestry. For example, there are a great many varieties of oak trees. But it is supposed by all botanists that these have originated from a common ancestor. Some chestnut trees, however, differ less from some oak trees than the extreme varieties of both do from each other. Nevertheless, the oak and the chestnut are reckoned not as varieties, but as different species. But the dividing line between them is so uncertain that it is impossible to define it in language; hence, some botanists have set up an independent species between the two, which they call "chestnut oak."

WHAT IS A "SPECIES"?

This, however, is but a single illustration of the great difficulty which scientific men have had in getting a satisfactory definition of species. That most generally accepted is "a collection of individual plants and animals which resemble each other so closely that they can *reasonably be supposed* to have descended from a common ancestor." It is easy to see, however, that this definition begs the whole question at issue. For we have no certain means of knowing how widely the progeny may in some cases differ from the parent; and we do not know but that resemblances may result from the action of other causes than that of parental connection. The definition is far from being one that would be accepted in the exact sciences.

It may be "reasonably supposed" that such small differences as separate species have resulted through variations of individuals descended from a common ancestry, yet it is a long

leap to assert that, therefore, it may be reasonably supposed that all the differences between animals or between plants may have arisen in a similar manner.

A characteristic difference between the African elephant and the Indian elephant, for example, is that the African elephant has three toes on his hinder feet and the Indian has four. While, therefore, it may not be a great stretch of imagination to suppose that this difference has arisen by a natural process, without any outside intervention, it is an indefinitely larger stretch of the imagination to suppose that all the members of the general family to which they belong have originated in a like manner; for, this family, or order, includes not only the elephant, but the rhinoceros, hippopotamus, tapir, wild boar and horse.

But many of Darwin's followers and expounders have gone to extreme lengths in their assertions, and have announced far more astonishing conclusions than these. Not only do they assert, with a positiveness of which Darwin was never guilty, that species have had a common origin through natural causes, but that all organic beings had been equally independent of supernatural forces. It is a small thing that the two species of elephant should have descended from a common stock. Nothing will satisfy them but to assert that the elephant, the lion, the bear, the mouse, the kangaroo, the whale, the shark, the shad, birds of every description—indeed, all forms of animal life, including the oyster and the snail—have arisen by strictly natural processes from some minute speck of life, which originated in far distant time.

ORIGIN OF LIFE

It need not be said that such conclusions must rest upon very attenuated evidence, such as is not permitted to have weight in the ordinary affairs of life. But even this is only the beginning with thoroughgoing evolutionists. To be consistent they must not only have all species of animals or plants.

but all animals *and* plants descending from a common origin, which they assert to be an almost formless protoplasm, which is supposed to have appeared in the earliest geological ages. Nor does this by any means bring them to their final goal, for to carry out their theory they must leap to the conclusion that life itself has originated, spontaneously, by a natural process, from inorganic matter.

But of this they have confessedly no scientific proof. For, so far as is yet known, life springs only from antecedent life. The first chapter of Genesis, to which reference has already been made, furnishes as perfect a definition of plant life as has ever been given. Plant life, which is the earliest form of living matter, is described "as that which has seed in itself" and "yields seed after his kind." A half century ago the theory of spontaneous generation had many supporters. It was believed that minute forms of plant life had sprung up from certain conditions of inorganic matter without the intervention of seeds or spores. Bottles of water, which were supposed to have been shut off from all access of living germs, were found, after standing a sufficient length of time, to swarm with minute living organisms.

But experiments showed that germs must have been in the water before it was set aside. For, on subjecting it to a higher degree of temperature, so as apparently to kill the germs, no life was ever developed in it. All positive basis for bridging the chasm between living matter and lifeless matter has thus been removed from the realm of science.

THE MYSTERY OF FIRST BEGINNINGS

This brings us to the important conclusion that the origin of life, and we may add of variations, is to finite minds an insoluble problem; and so Darwin regarded it. At the very outset of his speculation, he rested on the supposition that the Creator in the beginning breathed the forces of life into several forms of plants and animals, and at the same time

endowed them with the marvelous capacity for variation which we know they possess.

This mysterious capacity for variation lies at the basis of his theory. If anything is to be *evolved* in an orderly manner from the resident forces of primordial matter it must first have been *involved* through the creative act of the Divine Being. But no one knows what causes variation in plants or animals. Like the wind it comes, but we know not whence it cometh or whither it goeth. Breeders and gardeners do not attempt to produce varieties directly. They simply observe the variations which occur, and select for propagation those which will best serve their purposes. They are well aware that variations which they perpetuate are not only mysterious in their origin, but superficial in their character.

In Darwinism the changing conditions of life, to which every individual is subjected, are made to take the place of the breeder and secure what is called natural selection. In this case, however, the peculiarities selected and preserved must always be positively advantageous to the life of the individuals preserved. But to be of advantage a variation must both be considerable in amount, and correlated to other variations so that they shall not be antagonistic to one another. For example, if a deer were born with the capability of growing antlers so large that they would be a decided advantage to him in his struggle for existence, he must at the same time have a neck strong enough to support its weight, and other portions of his frame capable of bearing the increased strain. Otherwise his antlers would be the ruin of all his hopes instead of an advantage. It is impossible to conceive of this *combination* of advantageous variations without bringing in the hand and the designing mind of the Original Creator.

Of this, as of every other variety of evolution, it can be truly said in the words of one of the most distinguished physicists, Clerk Maxwell: "I have examined all that have come within my reach, and have found that every one must have a

God to make it work." By no stretch of legitimate reasoning can Darwinism be made to exclude design. Indeed, if it should be proved that species have developed from others of a lower order, as varieties are supposed to have done, it would strengthen rather than weaken the standard argument from design.

But the proof of Darwinism even is by no means altogether convincing, and its votaries are split up into as many warring sects as are the theologians. New schools of evolutionists arise as rapidly as do new schools of Biblical critics. Strangely enough the "Neo Darwinians" go back to the theory of Lamarck that variations are the result of effort and use on the part of the animal; whereas Darwin denied the inheritance of acquired characteristics; while Weissmann goes to the extreme of holding that natural selection must be carried back to the ultimate atoms of primordial matter, where he would set up his competitive struggle for existence. Romanes and Gulick, however, insist that specific variations often occur from "segregation," entirely independent of natural selection.

Nor do the champions of evolution have a very exalted estimate of each other's opinions. In a letter to Sir Joseph Hooker in 1866, referring to Spencer, Darwin wrote: "I feel rather mean when I read him: I could bear and rather enjoy feeling that he was twice as ingenious and clever as myself, but when I feel that he is about a dozen times my superior, even in the master art of wriggling, I feel aggrieved. If he had trained himself to observe more, even at the expense, by a law of balancement, of some loss of thinking power, he would have been a wonderful man." ("Life and Letters," Vol. ii., p. 239.)

To account for heredity, Darwin, in his theory of "pangenesis," suggested that infinitesimal "gemmules" were thrown off from every part of the body or plant, and that they had "a mutual affinity for each other leading to their aggregation either into buds or into the sexual elements." But when he

ventured the opinion that these were the same as Spencer's "vitalized molecules" in which dwelt an "intrinsic aptitude to aggregate into the forms" of the species, Spencer came out at once and said that it was no such thing. They were not at all alike. Darwin, in reply, said he was sorry for the mistake. But he had feared that as he did not know exactly what Spencer meant by his "vitalized molecules," a charge of plagiarism might be brought against him if he did not give Spencer due credit. But others seemed to find it as hard to understand what Darwin meant by his "gemmules" with their marvelous mutual "affinity" for each other, as he did what Spencer meant by "vitalized molecules." Bates wrote him that after reading the chapter twice he failed to understand it; and Sir H. Holland set it down as "very tough," while Hooker and Huxley thought the language was mere tautology, and both failed "to gain a distinct idea" from it. ("Letters of Darwin," Vol. ii., p. 262.)

Indeed, thoroughgoing evolution has no such universal acceptance as is frequently represented to be the case. Few naturalists are willing to project the theory beyond the narrow limits of their own province. Such naturalists as Asa Gray and Alfred Russel Wallace, who in a general way accepted the main propositions of Darwinism, both insisted that natural selection could attain its ends only as giving effect to the designs of the Creator. Agassiz, Owen, Mivart, Sir William Dawson, and Weissmann either rejected the hypothesis altogether or so modified it that it bore little resemblance to the original. Professor Shaler declared, shortly before his death, "that the Darwinian hypothesis is still unverified." Dr. Etheride of the British Museum says that "in all this great museum there is not a particle of evidence of transmutation of species." Professor Virchow of Berlin declared that "the attempt to find the transition from the animal to man has ended in total failure." The list could be extended indefinitely. Haeckel, indeed, had from his imagination supplied the miss-

ing link between man and the apes, calling it *Pithecanthropus*. While, a few years after, Du Bois discovered in recent volcanic deposits in Java a small incomplete skull in one place, and near by a diseased femur (thigh bone), and not far away two molar teeth. These were hailed as remains of the missing link, and it was forthwith dubbed *Pithecanthropus Erectus*. The skull was indeed small, being only two-thirds the size of that of the average man. But Professor Cope, one of our most competent comparative anatomists, concluded that as the "femur is that of a man, it is in no sense a connecting link." The erect form carries with it all the anatomical characteristics of a perfect man. ("Primary Factors," 1896, pt. 1, chap. vi.)

But the Darwinians themselves have made their full share of erroneous assumptions of facts, and of illogical conclusions. It will suffice for our present purpose to refer to a few of these.

Darwin himself made two great mistakes which in the eyes of discerning students vitiate his whole theory.

1. *As to Geological Time.* The establishment of Darwin's theory as he originally proposed it involved the existence of the earth in substantially its present condition for an indefinite, not to say infinite, period of time. In one of his calculations in the first edition of "Origin of Species," he arrived at the startling conclusion that 306,662,400 years is "a mere trifle" of geological time. It was not long, however, before his son, Sir George H. Darwin, demonstrated to the general satisfaction of physicists and astronomers that life could not have begun on earth more than 100 million years ago, and probably not more than 50 million; while Lord Kelvin would reduce the period to less than 30 million years, which Alfred Russel Wallace affirms is sufficient time for the deposition of all the geological strata. Evolutionists are now fighting hard and against great odds to be allowed 100 million years for the development of the present drama of life upon the earth.

The difference between 306,662,400 years, regarded as "a mere trifle," and 24,000,000, or even 100,000,000 years, as constituting the *whole sum,* is tremendous. For, it necessitates a rapidity in the development of species which must be regarded as by leaps and bounds, and so would well accord with the theory of creation by special Divine intervention.

If a critic of Darwinism had made so egregious an error as this which Darwin introduced into the very foundation of his theory, he would have been the subject of an immense amount of ridicule. The only excuse which Darwin could make was that at the time no one knew any better. But that excuse shows the folly of building such an enormous theory upon an unknown foundation.

2. *As to the Minuteness of Beneficial Variations.* The unlimited geological time required by Darwin's original theory is closely bound up with his view of the minuteness of the steps through which progress has been made. The words which he constantly uses when speaking of variations are "slight," "small," "extremely gradual," "insensible gradations." But early in the discussion it was shown by Mivart that "minute incipient variations in any special direction" would be valueless; since, to be of advantage in any case, they must be considerable in amount. And furthermore, in order to be of permanent advantage, a variation of one organ must be accompanied with numerous other variations in other parts of the organism.

The absurdity in supposing the acquisition of advantageous qualities by chance variations is shown in the pertinent illustration adduced by Herbert Spencer from the anatomy of the cat. To give the cat power of leaping to any advantageous height, there must be a simultaneous variation in all the bones, sinews, and muscles of the hinder extremities; and, at the same time, to save the cat from disaster when it descends from an elevation, there must be variation of a totally different character in all the bones and tendons and muscles of the fore

limbs. To learn the character of these changes, one has but to "contrast the markedly bent hind limbs of a cat with its almost straight fore limbs, or contrast the silence of the upward spring on to the table with the thud which the fore paws make as it jumps off the table." So numerous are the simultaneous changes necessary to secure any advantage here, that the probabilities against their arising fortuitously run up into billions, if not into infinity; so that they are outside of any rational recognition.

THE ORIGIN OF MAN

The failure of evolution to account for man is conspicuous. Early in the Darwinian discussion, Alfred Russel Wallace, Darwin's most distinguished co-worker, instanced various physical peculiarities in man which could not have originated through natural selection alone, but which necessitated the interference of a superior directing power.

Among these are (a) *the absence in man of any natural protective covering.* The nakedness of man which exposes him to the inclemency of the weather could never in itself have been an advantage which natural selection could take hold of. It could have been of use only when his intelligence was so developed that he could construct tools for skinning animals and for weaving and sewing garments. And that practically involves all essential human attributes.

(b) *The size of the human brain.* Man's brain is out of all proportion to the mental needs of the highest of the animal creation below him. Without man's intelligence such a brain would be an incumbrance rather than an advantage. The weight of the largest brain of a gorilla is considerably less than half that of the average man, and only one third that of the best developed of the human race.

(c) This increase in the size of the brain is connected also with *a number of other special adaptations of the bodily frame to the wants of the human mind.* For example, the thumb of

the hind limb of the ape becomes a big toe in man, which is a most important member for a being which would walk in an upright position, but a disadvantage to one who walks on all fours. The fore limbs of the ape are shortened into the arms of a man, thus adapting them to his upright position and to the various uses which are advantageous in that position. Furthermore, to make it possible to maintain the erect position of man there has to be a special construction of the ball and socket joints in the hip bones and in the adjustment of all the vertebra of the back and neck. All these would be disadvantageous to an ape-like creature devoid of man's intelligence.

(d) *Man's intellectual capacity* belongs to a different order from that of the lower animals. Naturalists do indeed classify men and apes together in the same genus anatomically. But to denote the human species they add the word "sapiens." That is, they must regard his intelligence as a specific characteristic. The lower animals do indeed have many common instincts with man, and in many cases their instincts are far superior to those of man. But in his reasoning powers man is apparently separated from the lower animals, one and all, by an impassable gulf.

Romanes, after collecting the manifestations of intelligent reasoning from every known species of the lower animals, found that they only equalled, altogether, the intelligence of a child 15 months old. He could find no such boundless outlook of intelligence in the lower animals as there is in man. As any one can see, it would be absurd to try to teach an elephant geology, an eagle astronomy, or a dog theology. *Yet there is no race of human beings but has capacity to comprehend these sciences.*

Again, man is sometimes, and not improperly, defined as a "tool using animal." *No animal ever uses, much less makes, a tool.* But the lowest races of men show great ingenuity in making tools, while even the rudest flint implement bears

indubitable evidence of a power to adapt means to ends which places its maker in a category by himself.

Again, man is sometimes, and properly, defined as a "fire using animal." *No animal ever makes a fire.* Monkeys do indeed gather round a fire when it is made. But the making of one is utterly beyond their capacity. Man, however, even in his lowest stages knows how to make fire at his will. So great is this accomplishment, that it is no wonder the Greeks looked upon it as a direct gift from heaven.

Again, man may properly be described as a "speaking animal." *No other animal uses articulate language.* But man not only uses it in speech but in writing. How absurd it would be to try to teach a learned pig to translate and understand the cuneiform inscriptions unearthed from the deserted mounds of Babylonia.

Finally, man may properly be described as a *"religious animal,"* but who would ever think of improving the nature of the lower animals by delivering sermons in their presence or distributing Bibles among them? Yet, the Bible—a Book composed of every species of literature, containing the highest flights of poetry and eloquence ever written, and presenting the sublimest conceptions of God and of the future life ever entertained—has been translated into every language under heaven, and has found in those languages the appropriate figures of speech for effectually presenting its ideas.

THE CUMULATIVE ARGUMENT

Now, all these peculiarities both in the body and the mind of man, to have been advantageous, must have taken place *simultaneously* and at the same time have been *considerable in amount.* To suppose all this to occur without the intervention of the Supreme Designing Mind is to commit logical "hara-kiri." Such chance combinations are beyond all possibility of rational belief.

It is fair to add, however, that Darwin never supposed

that man was descended from any species of existing apes; but he always spoke of our supposed ancestor as "ape-like," a form, from which the apes were supposed to have varied in one direction as far as man had in another. All efforts, however, to find traces of such connecting links as this theory supposes have failed. The Neanderthal skull was, according to Huxley, capacious enough to hold the brain of a philosopher. The *Pithecanthropus Erectus of Du Bois* had, as already remarked, the erect form of a man; in fact, was a man. The skeletons of prehistoric man so far as yet unearthed, differ no more from present races of men than existing races and individuals differ from each other.

In short, everything points to the unity of the human race, and to the fact that, while built on the general pattern of the higher animals associated with him in the later geological ages, he differs from them in so many all-important particulars, that it is necessary to suppose that he came into existence as the Bible represents, by the special creation of a single pair, from whom all the varieties of the race have sprung.

It is important to observe, furthermore, in this connection, that the progress of the human race has not been uniformly upward. In fact the *degeneration* of races has been more conspicuous than their advancement; while the advancement has chiefly been through the influence of outside forces. The early art of Babylonia and Egypt was better than the later. The religious conceptions of the first dynasties of Egypt were higher than those of the last. All the later forms of civilization shine principally by borrowed light. Our own age excels, indeed, in material advancement. But for art and literature we fall far below the past, and for our best religion we still go back to the Psalm Singers and Prophets of Judaea, and to the words of Him who spake "as never man spake." Democracy has no guides whom it dares trust implicitly. We have much reason to fear that those we are fol-

lowing are blind guides leading on to an end which it is not pleasant to contemplate, and from which we can be delivered only by the coming of the Son of Man.

CONCLUSION

The title of this paper is perhaps a misnomer. For, doubtless, the passing of the present phase of evolution is not final. Theories of evolution have chased each other off the field in rapid succession for thousands of years. Evolution is not a new thing in philosophy, and such is the frailty of human nature that it is not likely to disappear suddenly from among men. The craze of the last half century is little more than the recrudescence of a philosophy which has divided the opinion of men from the earliest ages. In both the Egyptian and the East Indian mythology, the world and all things in it were evolved from an egg; and so in the Polynesian myths. But the Polynesians had to have a bird to lay the egg, and the Egyptians and the Brahmans had to have some sort of a deity to create theirs. The Greek philosophers struggled with the problem without coming to any more satisfactory conclusion. Aniximander, like Professor Huxley, traced everything back to an "infinity" which gradually worked itself into a sort of pristine "mud" (something like Huxley's exploded "bathybius"), out of which everything else evolved; while Thales of Miletus tried to think of water as the mother of everything, and Aneximenes practically deified the air. Diogenes imagined a "mind stuff" (something like Weissmann's "biophores," Darwin's "gemmules possessed with affinity for each other," and Spencer's "vitalized molecules") which acted *as if* it had intelligence; while Heraclitus thought that fire was the only element pure enough to produce the soul of man. These speculations culminated in the great poem of Lucretius entitled, *De Rerum Natura,* written shortly before the beginning of the Christian era. His atomic theory was something like that which prevails at the present time among

physicists. Amid the unceasing motion of these atoms there somehow appeared, according to him, the orderly forms and the living processes of nature.

Modern evolutionary speculations have not made much real progress over those of the ancients. As already remarked, they are, in their bolder forms atheistic; while in their milder forms they are "deistic"—admitting, indeed, the agency of God at the beginning, but nowhere else. The attempt, however, to give the doctrine standing through Darwin's theory of the Origin of Species by Means of Natural Selection has not been successful; for at best, that theory can enlarge but little our comprehension of the adequacy of resident forces to produce and conserve variations of species, and cannot in the least degree banish the idea of design from the process.

It is, therefore, impossible to get any such proof of evolution as shall seriously modify our conception of Christianity. The mechanism of the universe is so complicated that no man can say that it is closed to Divine interference. Especially is this seen to be the case since we know that the *free will of man does pierce the joints of nature's harness and interfere with its order* to a limited extent. Man, by cultivation, makes fruits and flowers grow where otherwise weeds would cover the ground. Man makes ten thousand combinations of natural forces which would not occur without his agency. The regular course of nature is interfered with every time a savage chips a flint implement or builds a canoe, or by friction makes a fire. We cannot banish God from the universe without first stultifying ourselves and reducing man's free will to the level of a mere mechanical force. But man is more than that; and this everyone knows.

Furthermore, a great mistake is made when the dicta of specialists in scientific investigation are accepted in religious matters as of any particular value. Indeed, the concentration of specialists on narrow lines of investigation really unfits them for duly weighing religious evidence.

Spiritual things are not to be discovered by material instruments nor detected by the material senses. Physical science cannot penetrate to the *origin* of anything, but must content itself to deal with processes already begun. Profound mystery hangs over the birth of every human soul. Who can tell when it becomes a free personality, reflecting the image of its Creator? Is the soul, as well as the body, begotten by the parent? This question has divided theologians from the time of Augustine to the present day.

The worst foes of Christianity are not physicists but metaphysicians. Hume is more dangerous than Darwin; the agnosticism of Hamilton and Mansel is harder to meet than that of Tyndall and Huxley; the fatalism of the philosophers is more to be dreaded than the materialism of any scientific men. The sophistries of the Socratic philosophy touching the freedom of the will are more subtile than those of the Spencerian school. Christianity, being a religion of fact and history, is a free-born son in the family of the inductive sciences, and is not specially hampered by the paradoxes inevitably connected with all attempts to give expression to ultimate conceptions of truth. The field is now as free as it has ever been to those who are content to act upon such positive evidence of the truth of Christianity as the Creator has been pleased to afford them. The evidence for evolution, even in its milder form, does not begin to be as strong as that for the revelation of God in the Bible.

CHAPTER VII

EVOLUTIONISM IN THE PULPIT*

BY AN OCCUPANT OF THE PEW

Perhaps the most remarkable movement in philosophic thought that has occurred in any age was the rise and general acceptance by scientific circles of the evolutionary theory as propounded by Darwin, Huxley and Spencer. It was remarkable that men of science, whose peculiar boast it is that they deal only with established facts, should have so readily departed from this rule and accepted a system based upon hypothesis only, and which was, and is still after the lapse of forty years, without a single known fact to support it. Even when allowance is made for the well-known eagerness of many scientists to do away with all dualism, which was Mr. Darwin's aim, it was still remarkable that men of trained intellect should have so promptly accepted at face value his two principal works, in which the expression, "we may well suppose," occurs over eight hundred times, as a basis for the argument. Pure supposition may answer as a foundation for fanciful sketches like those of Jules Verne's; but as ground upon which to base a sober scientific argument it appears to the average man as little less than farcical. Why it did not so appear to the scientific mind, the scientific mind may perhaps be able to explain. We frankly confess our inability to do so.

Still more remarkable was the fact that so many theologians and Christian ministers adopted the new philosophy and were so ready to give up large portions of Holy Scripture because they could not be reconciled with it; inventing, as a

*From "Herald and Presbyter," November 22, 1911, Cincinnati, O.—We reprint this excellent paper as the remarkable utterance of a Christian layman on a most important subject.—Ed.

salve to conscience the doctrine that "the Bible was not intended to teach science", one of those half-truths that are more misleading than a downright untruth.

In this way the story of creation as given in Genesis was set aside, and the whole book discredited. As Christ could not by any logical possibility be made a product of evolution without an absolute denial of His supernatural birth and His Divine claims, and the new birth, or creation, for man in Him was open to the same objection, these truths were either obscured, minimized, or totally neglected and even denied. To such lengths were some of the sworn "defenders of the faith once delivered to the saints" ready to go in order to avoid being considered as hopelessly "unscientific" and "behind the times in scholarship." That was twenty years ago or more.

But strangest of all is the fact that a few of these ministers are still clinging to the "gospel of dirt," as Carlyle aptly styled it, and are referring to it in a way that indicates a belief on their part that such reference is still evidence of up-to-date scholarship.

As early as 1889 Professor Virchow, of Berlin, admittedly the ablest anthropologist of modern times, when summing up the results of investigations of this subject by himself and other leading scientists, covering a period of twenty years, declared: "In vain have the links which should bind man to the monkey been sought; not a single one is there to show. The so-called proanthropos, who should exhibit this link, has not been found. No really learned man asserts that he has seen him. . . . Perhaps some one may have seen him in a dream, but when awake he will never be able to say that he has approached him. Even the hope of soon discovering him has departed; it is hardly spoken of." Shortly before his death, some ten years later, in an address before the International Medical Society, he spoke to the same effect, and with even a greater degree of positiveness, asserting that "the attempts to find the transition from animal to man have ended

in total failure. The middle link has not been found and never will be."

That the Darwinian theory of descent has in the realms of nature not a single fact to confirm it is the unequivocal testimony of men as distinguished in their respective departments of scientific research, as Dr. N. S. Shaler of Harvard University; Dr. Etheridge, fossiologist of the British Museum; Prof. L. S. Beale, of King's College, London; Prof. Fleischmann, of Erlangen, and others.

Says Dr. Etheridge: "Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. This museum is full of proofs, of the utter falsity of their views." Professor Beale asserts: "There is no evidence that man has descended from, or is, or was, in any way specially related to, any other organism in nature through evolution or by any other process. In support of all naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence."

Professor Fleischmann sums up his estimate of the Darwinian theory of the descent of man by affirming that "it has in the realms of nature not a single fact to confirm it. It is not the result of scientific research, but purely the product of the imagination."

Even Professor Haeckel admits in his old age that he, among all his contemporaries, stands alone. "Most modern investigators," he confesses, "have come to the conclusion that the doctrine of evolution, and particularly Darwinianism, is an error and can not be maintained." Touching his last re-affirmation of his naturalistic views, Dr. A. C. Dixon tells us that a scholarly man in Geneva said to him at the time that it was "the note of the dying swan," and Haeckel the "only scientific man of eminence in Germany today who believes in Darwinian evolution."

Several notable books bearing on this subject have appeared during the last two years. One by George Paulin,

published by Scribners, entitled, "No Struggle for Existence; No Natural Selection," presents an array of facts in support of the two assertions made in this title, and against evolution, which must carry conviction to any unprejudiced mind. Another to the same effect is by Prof. L. T. Townsend, entitled, "Collapse of Evolution." Still another, and we believe an epoch-marking book, is from the pen of Prof. E. Dennert, Ph. D., recently published in Germany, and entitled, "At the Death Bed of Darwinism." A perusal of this book "leaves no room for doubt," as asserted in the preface of the American edition, "about the decadence of the Darwinian theory in the highest scientific circles of Germany. And outside of Germany the same sentiment is shared generally by the leaders of scientific thought."

Thus we see that, on the testimony of the great majority of the ablest of its one-time leading advocates, the evolutionary theory is in *articulo mortis*. Nay, more, it is already dead, since the spirit (the theory of natural selection) has long since departed. Some of its friends may sit about the remains intently watching for some signs of renewed life, but they watch in vain.

And yet there are ministers of the Gospel who, discrediting the Bible narrative of creation, are still basing arguments upon the Darwinian theory of the origin of species; glibly referring to the time "when our ancestors were dwellers in trees," and to their own "descent from monkeys, tadpoles and fish," "a much higher conception of man's origin," according to their refined taste, than is that given in Genesis. At, or a little before, the beginning of the decade just ended this might have passed for learned talk about the "settled results of science"; but today, among those who are really abreast of the movement of scientific thought, it is regarded as merely echoing in this generation the always unproved and now properly rejected speculations of a dead and gone generation of infidel philosophers."

That among those who mourn the passing of evolution there are some naturalists and others who cling to it, as said by Dr. Goette, the eminent Strasburg zoologist, "simply because it seems to furnish a much-desired mechanical explanation of purposive adaptations," is not surprising, since it leaves them nothing but the hated alternative of accepting Genesis with its personal God and creative acts.

But when we consider that the evolutionary theory was conceived in agnosticism, and born and nurtured in infidelity; that it is the backbone of the destructive higher criticism which has so viciously assailed both the integrity and authority of the Scriptures; that it utterly fails in explaining—what Genesis makes so clear—those tremendous facts in human history and human nature, the presence of evil and its attendant suffering; that it offers nothing but a negative reply to that supreme question of the ages, "If a man die, shall he live again?" that it, in fact, substitutes for a personal God "an infinite and eternal Energy" which is without moral qualities or positive attributes, is not wise, or good, or merciful or just; cannot love or hate, reward or punish; that it denies the personality of God and man, and presents them, together with nature, as under a process of evolution which has neither beginning nor end; and regards man as being simply a passing form of this universal Energy, and thus without free will, moral responsibility, or immortality, it becomes evident to every intelligent layman that such a system can have no possible points of contact with Christianity. He may well be pardoned if he views with astonishment ministers of the Gospel still clinging to it, and harbors a doubt of either their sincerity or sanity.

If it be said that most ministers who accept evolution do so only in its milder form, the supernaturalistic which permits of belief in a personal God, but claims that evolution is His method of working, man and nature being products of it, it may be said in reply that this view, quite as much as the

naturalistic, necessitates the giving up of the account in Genesis, and generally carries with it a belief that the Bible is but a history of the evolution of the religious idea, and not what it everywhere claims to be, a Divine and supernatural revelation. Moreover, it is that part of the system which they accept (the origin of the species) which has quietly but firmly been labeled and shelved as merely one of the past phases of philosophic thought. To hold to it still is to subject themselves to doubts in the minds of their hearers as those expressed in regard to the holders of the naturalistic view.

We are not contending that there is not a sphere in which the law of evolution as propounded by Mr. Spencer is operative. On the contrary, we believe there is; but as said by Philip Mauro, it is "entirely confined to the sphere of the activities of fallen man." It is a most significant fact that it is from this sphere alone that Mr. Spencer draws all his illustrations, and for the simple reason that outside of it in all God's great universe, so far as known, there is not a scintilla of evidence that the law of evolution is, or ever has been, in operation. This fact has been the stumbling stone of the evolutionists from the first. All Mr. Spencer's pompous phraseology about a primitive homogeneous mass passing in endless cycles from the "imperceptible to the perceptible, and back again from the perceptible to the imperceptible," and from "indeterminate uniformity to determinate multiformity," has no more foundation in actual fact than an air castle or Gulliver's travels.

The limits of this article forbid further reference to the interesting fact—evidence of which is superabundant and convincing—that the law of evolution is strictly confined to the sphere of human activities, save to note that it is not, as so many suppose, a "natural law," but is, to borrow a term from Dr. H. Bushnell, one of "unnature." It is the law of human progress apart from God, and under the leadership of the prince of this world system who originated it.

If, as some assert, the clergymen who accepted the evolutionary theory were driven to it by fear of ridicule, or of not being thought abreast of "the trend of modern thought," it was not only cowardly on their part, but grossly inconsistent with their Christian profession. For even a partial investigation of the subject must have made clear to them that evolutionism and Christianity are, essentially, intensely antagonistic. The pulpit efforts of some ministers at reconciling them would be laughable from a logical standpoint were the issues involved not so serious and the effects upon some of their unthinking hearers not so deplorable. Certainly, scholarship can no longer be pleaded as an excuse for clinging to Darwinism; and, in the interest of common honesty, these men ought to either drop their materialism or leave the Christian pulpit.

Among the surprises that await the layman who would inform himself on this subject is the fact that much that was advanced by the leaders, including Mr. Darwin himself, in support of the evolutionary hypothesis was merely tentative It was only the smaller fry, the minnows and gudgeons, that were cocksure of its truth, and who gorged the unwholesome food. This may be affirmed with equal truth of a large part of what is taught by the ablest of the higher critics. Nor is the reason for it hard to find. It becomes apparent immediately one perceives how weak, unsatisfactory and illusive the evidence is that they offer in support of their destructive theories; evidence so insufficient and even trivial that, as said by Sir Robert Anderson, "it would be laughed out of any court in Christendom."

The layman, coming to a knowledge of this fact, finds his first feeling to be one of astonishment that men calling themselves Christians can on grounds so frivolous repudiate large parts of Scripture, and deliberately sow the seed of unfaith in the minds and hearts of thousands of their hearers. This is apt to be followed by one of indignation at the low moral quality and cowardice of their action in thus under-

mining the faith of the Church while accepting its pay. For it is noticeable that however great their change of attitude toward the Scriptures and the doctrinal standards of the churches they are supposed to serve may be, no change is ever perceptible in the attitude of these gentlemen toward the acceptance of the salaries paid by these churches. And this despite the fact that, according to their own witness of themselves, their strong point is the possession and preaching of a very superior quality of ethics (?). Indeed, in listening to them one can hardly escape the conviction that righteousness, personal and civic, was a thing almost unknown before their advent.

Certainly no one can blame the ordinary individual who, unskilled in the intellectual subleties and plausible sophistries by which these gentlemen seek to justify their course, finds a feeling akin to disgust taking possssion of him as he listens to their talk about being "governed solely by a desire for truth", in their actions in this matter, and of the "tenfold greater comfort, pleasure and profit" they derive from reading their polychrome Bibles; all of which, to his untrained and practical mind, sounds like unmitigated pharisaical cant. It is like a man who, having taken away all the foundation under his house save a few slender props, lies down in it declaring that he does so with a sense of security and peace to which he had been a stranger before.

Apparently the wild guesswork of a profligate and infidel like Astruc, or the equally wild philological speculations of a skeptic like Wellhausen, have more weight with these seekers after truth than has the "thus saith the Lord Jehovah" of the inspired prophets, or the testimony of the Son of God, and of His apostles. Moreover, they seem to completely ignore, and to be utterly unable to testify from personal experience to, the regenerating power of the Holy Spirit working upon men's hearts through the Word.

Far better would it be for all concerned if these ministers

had the courage of their convictions, and sense of honor enough to compel them to leave the Christian Church, taking with them those of their flocks who think like them and wish to follow, for they may be sure that the pretty little amenities of morality and sociology which they have substituted for the Gospel of regeneration can never take its place, or lead a single soul out of the death and darkness of sin into the life and light that are to be found in Christ alone.

Meanwhile, a few naturalists, clothed in sackcloth, may sit about the death bed of Materialism as mourners, and, in despair of finding anything else to fill the niche in their temple of lies left vacant by the removal of their idol, may on occasion galvanize the remains into an appearance of life. Their clerical sympathizers, too, may refuse to read the death bulletin already issued, or to take part in the obsequies. Nevertheless, there can be no reasonable doubt in any intelligent mind that Darwinism so far as it relates to man's origin and that of species in general is dead; and all who believe in a personal God and in a Divine revelation may say of it, paraphrasing Cushi's answer to King David: "The philosophic enemies of our Lord and King, and all of the isms that rise against His truth, be as this dead ism."

CHAPTER VIII

THE CHURCH AND SOCIALISM

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The *sudden rise of Socialism* is the most surprising and significant movement of the age. A few years ago the term suggested a dream of fanatics; today it embodies the creed and the hope of intelligent millions. For example, in America the Socialistic vote increased from 20,000, in 1892, to 900,000 in 1912. In France this vote numbers 1,104,000, and in Germany more than 3,000,000; and in these and other lands multitudes who are not openly allied with political Socialism are imbued with Socialistic principles and are advocates of Socialistic theories.

With this great movement *the Christian Church* is deeply concerned; first, because of the endeavor which many are making to identify Socialism with Christianity; and, secondly, because, on the other extreme, popular Socialism is suggested as a substitute for religion and is antagonistic to Christianity; and, thirdly, because the strength of Socialism consists largely in its protest against existing social wrongs to which the Church is likewise opposed but which can be finally righted only by the universal rule of Christ.

I. *Socialism,* strictly defined, is *an economic theory* which proposes the abolition of private capital and the substitution of collective ownership in carrying on the industrial work of the world. This collective ownership is to extend to all the material instruments of production; these are to be publicly operated, and the products to be equitably distributed. The government is to be wholly in the hands of the people, and it

is to assign to each individual his task and to determine his wage. Every citizen is to be actually a government employee.

It is evident that Socialism is to be distinguished from *Communism* with which it is often confused. The latter advocates a collective ownership of all wealth. Socialism does not deny the right of private property, but of private capital. In a Socialistic state one might own a house, but he could not rent it to increase his income. He might own a yacht, but he could not use it to carry passengers for pay. Under Communism there would be no private ownership, but it would be literally true that "no man could call aught that he possessed his own."

Socialism is still more easily distinguished from *Anarchism*. The latter seeks the abolition of all government; but Socialism advocates the extension of the functions of government to regulate the life and labor of every individual and even in the most minute details. Anarchy means no government; Socialism proposes more government than any nation has ever known.

Quite as obviously Socialism should never be confused with that extreme form of Anarchy known as *Nihilism*. The latter advocates the violent abolition of all existing institutions, social and political. It is true that Socialists often propose revolution and violence; but an ever increasing number believe their ends will be attained by a gradual process of social evolution moving toward the goal of a collective ownership of capital. It is not right therefore to identify Socialism with assassination, lawlessness and outrage.

Most important of all is the distinction between Socialism and *Christianity*. This might seem to be self-evident. Christianity is a religion; Socialism an economic theory, or a political proposal, and with such theories and proposals Christianity and the Church have nothing to do. At the present time, however, there is a strong endeavor and an evident tendency to identify Socialism and the Christian Church.

Some are insisting that Jesus Christ was a Socialist and that the early Church was established on Socialistic principles. Others declare that Socialism is merely the application of Christianity to industrial problems, and that it is the duty of a Christian minister to preach Socialism, and the supreme function of the Christian Church to introduce and support Socialism as the one cure for all existing social evils.

As to Jesus Christ, it is impossible to identify Him with any social theory or political party. His teachings are of universal application and eternal validity; but they do not deal with the questions of political economy any more than with those of physical science. That He insisted upon justice, and brotherhood, and love, and self-sacrifice is evident; but to suggest that these virtues are the monopoly of any one political or economic party is presumptuous, and to prove that Christ advocated "collective ownership of property" is impossible. The fundamental economic problem relates to the division of wealth; and as to that Christ refused to speak. He rebuked social sins and injustice and selfishness, but when requested to divide a possession on a certain occasion He asked, "Who made Me a judge or a divider over you?" and that question has wide implications for the present day.

When we read the story of *the early Church* there are statements which suggest Socialism or even Communism, as for instance when we read that "they had all things common," but a fuller investigation shows their Communism was *local, voluntary, occasional, temporary.* It was practiced only in Jerusalem, no one was compelled to divide or sell his property; not all adopted the practice, but many like Mary the mother of Mark kept their homes in the city. Furthermore, this Communism was only practiced for a time. It was prompted by love and designed to meet a special crisis, but never admitted or established as an abiding principle of Church life.

As to *the Church of today,* it would be gross injustice to its members should it be identified with Socialism. While

Socialists may adopt many of the Christian principles and feel impelled by Christian motives, they must remember that Christianity is something other than a social propaganda and far more than an economic theory. On the other hand, the Church recognizes that it has no right to ally itself with any political party, or to commit itself to any one form of social or industrial organization. The Church leaves its members free to adopt or reject Socialism as they may deem wise. A man may be an ardent Socialist and a sincere Christian, or he may be a true Christian and a determined opponent of Socialism.

Most Christians admit the wisdom of many Socialistic proposals, but feel that they are at liberty to act without the interference of the Church. In America, for example, the public school system and post office department of the government are instances of the application of Socialistic principles. Government ownership might be extended to the railroads, mines, public utilities, factories; this would not involve questions of religion, but of expediency and political wisdom, with which problems the Church has nothing to do.

On the other hand many Christians are persuaded that there are fallacies and weaknesses in the Socialistic scheme. They believe, for instance, that Socialists are mistaken in assuming that labor is the sole factor in producing wealth, and that capital is the result or embodiment of robbery; they do not believe the formation and government of a completely organized Socialistic state would be practical or possible; they are convinced that Socialism, if realized, would involve a tyranny and slavery which would be incredible and intolerable. These are their sincere convictions and men who hold them should not be denied a place in the Church nor rebuked by the Church as though they were lacking in intelligence or in Christian sympathy and love. It should be recognized that the Church is not to invade the field of political economy, nor is it allied with any political or social order or propaganda.

It is in this connection that the movement called *"Christian Socialism"* should be criticised. To say the least, the name it has adopted is unfortunate, for it implies, whether intentionally or not, that other Socialists are not Christians, and that other Christians should be Socialists. One might as well speak of Christian Democrats, or Christian Republicans, or Christian Suffragists. The implications would be much the same.

"Christian Socialism," however, is not only an imperfect name; it is in most of its forms an unfortunate thing. In some cases, it is true, it is merely the expression of a benevolent desire that a spirit of justice and brotherhood should be shown by men in their social and industrial relations. This is innocent enough; but as presented by the great mass of its advocates, "Christian Socialism" is neither Christian nor Socialism. It is disappointing to Christians and irritating to Socialists. It minimizes or denies such Christian truths as the incarnation, the virgin birth, the atonement, the resurrection, justification by faith, the work of the Holy Spirit, the second coming of Christ, and insofar it ceases to be true Christianity. On the other hand, it is not real Socialism. Few of its adherents deny the right of private capital, or insist upon the "collective ownership of the instruments of production." In the effort to unite Christianity and Socialism justice is done to neither. Such a union should never be attempted. From Socialism as a strict economic theory, Christianity is absolutely distinct, and as a political proposal Socialism has no relation to the Church.

II. *Popular Socialism,* however, is something quite different from a scientific economic theory. It is a social creed, offered as a substitute for religion, promising material benefits to all mankind, and bitterly opposed to Christianity and the Church. Much of this hatred is due to ignorance and prejudice. Great multitudes who call themselves Socialists have vague conceptions of the problems of political science or of the serious difficulties involved in the establishment of

a Socialistic state, but they are vividly conscious of their hatred against existing institutions which they hold responsible for the present social inequalities and wrongs. Christian teachers, therefore, do well to meet fairly and generously the attacks which Socialists are making upon the Church, and they should explain to Socialists their misconceptions and the obvious defects of their creed.

1. Popular Socialism is mistaken in *identifying the Christian Church with "capital,"* and in regarding the Church as responsible for the present social order. It is commonly asserted that the Church is the "rich man's club"; that Christian ministers are controlled by men of wealth and afraid to rebuke social evils, that the Gospel is preached with the purpose of making poor men content with their present conditions and of preventing them from rising to assert their rights. As a matter of fact the Church is committed to no one social order. It has flourished under imperial rule as it has in great republics, but it is opposed to the wrongs and injustice of every system. Instead of being "the rich man's club" the great proportion of its members are wage earners, and a very small proportion are rich. For instance, of the 36,000,000 Church members in the United States only a few could be classed as capitalists. On the other hand, very many capitalists, unfortunately, are not professed Christians nor actively interested in the Church.

As to the ministry, it is rarely recruited from the ranks of the wealthy, and its representatives are usually fearless in their rebuke of social sins. It is the glory of the Church that it welcomes to its services and blesses by its offices both rich and poor alike, and does more to obliterate class distinctions than any other agency in the world.

2. Popular Socialism unjustly *places all capitalists under suspicion* of dishonesty and selfishness. It is true that the more intelligent advocates of Socialism, as an economic proposal, discriminate between the responsibilities of individuals

and the defects of a system. They even sympathize with capitalists who are compelled to act under conditions and laws which are beyond their control, and they attack no one class in a community, but seek for new institutions which, without violence or injustice, will secure a truer equality of opportunity and condition. But "popular Socialism" regards all men of wealth with enmity. Its outcries against the rich are engendering the bitterest class hatred and arousing passions which, unless controlled, will result in violence and anarchy and universal disaster. There can be no doubt that capital is often cruel, that at times it depends upon injustice and tyranny, and frequently exploits the helpless, and produces misery and distress; but these abuses are not universal. Where they exist they can be corrected by law; and it is merely begging the question to assert that they can be removed only by abolishing capital and substituting collective ownership. On the other hand, it must be remembered that large numbers of capitalists are scrupulously honest in their dealings and are devoted to the welfare of their employees. So far, however, has "popular Socialism" poisoned the public mind that these last statements would be received in many quarters with ridicule and incredulity. Yet it is undoubtedly true that many employers are conducting large business enterprises with a deep sense of their personal responsibility and in a spirit of sympathy and helpfulness. It should be noticed further that the very principles of industry, fidelity and honesty, taught by Christianity, enable men to increase their power and wealth, and this should be true under any form of social organization. The mere fact that one is possessed of wealth should not be regarded as evidence that he has been guilty of robbery and greed.

3. Popular Socialism *fails to recognize* that the principles of justice, fraternity and charity, by which its leaders claim to be animated, are *Christian principles,* and have been expressed by the Church as by no other society of men. It is

hardly rational for Socialists to contend, as they do, that all the hospitals and orphanages and benevolent institutions in Christian and pagan lands, established and conducted by the Church, are mere weak endeavors to bolster up a false and decadent social system. They are rather the expression of the spirit of Christ, without which no social system can ever attain perfection or can long endure.

4. Popular Socialism is vitally defective in that it *places the physical above the spiritual* needs of mankind. It is, as a philosophy, definitely materialistic. It insists that better social conditions will produce better men; Christianity teaches that better men are needed to produce better conditions. Socialism endeavors to elevate individuals by elevating society; Christianity contends that society can be elevated only by the regeneration of individuals. To secure such regeneration is the supreme effort and function of the Church, and its chief message to Socialism is that the "life is more than meat and the body than raiment." To those who are crying for equality and opportunity and improved material conditions and fondly dreaming of a new age of universal plenty and comfort and happiness, the Church repeats the divine message, "Ye must be born again." If Socialism is ever to succeed as an economic theory, it can only be by the aid of the Church; for of all conceivable social systems, none would be more dependent upon high character and exalted principles than a socialistic state; and the production of such character and enforcement of such principles are the proved function of the Christian Church.

III. *Socialism* is, however, something else than a scientific economic theory, or a popular materialistic philosophy, it is *a serious protest against the social wrongs* and cruelties of the age, against the defects of the present economic system, against special privilege and entrenched injustice, against prevalent poverty, and hunger, and despair. It is not always an intelligent protest. Its cry is sometimes inarticulate and wild; but it voices the social unrest, the sullen discontent, the

bitter envy and sorrow of thousands who are attracted to Socialism merely by its protest against the present social order and its prophecies of a better age to come.

1. This protest of Socialism is a call to the Church *to proclaim* more insistently *the social principles of Christ.* This does not mean the adoption of a so-called "social gospel" which discards the fundamental doctrines of Christianity and substitutes a religion of good works; but a true Gospel of grace is inseparable from a Gospel of good works. Christian doctrines and Christian duties cannot be divorced. The New Testament no more clearly defines the relation of the believer to Christ than to the members of one's family, to his neighbors in society, and to his fellow-citizens in the state. These social teachings of the Gospel need a new emphasis today by those who accept the whole Gospel, and should not be left to be interpreted and applied by those alone who deny essential Christianity or substitute for religion some modern social creed.

The Church must emphasize anew the teachings of Christ and His apostles relative to *marriage* and the family Upon this sacred institution many professed Socialists are making a deadly assault. Socialism is not necessarily related to any one theory of marriage, but unfortunately it is too frequently allied with lax theories of divorce and proposals of free love which are destructive to the family and subversive of society.

The Church must proclaim anew the teaching of her Lord relative to *the stewardship of wealth.* Many a man who believes himself to be an orthodox Christian becomes restless and declares he wishes to hear only "the simple Gospel" when his pastor begins to expound the Scriptural principles relative to Christian stewardship. It must be insisted that one is as responsible for the methods by which his power and position and property are acquired as for the way in which these are used; and that every man must render an account to the Lord not only for his use of one-tenth of his income, but for every

fraction he selfishly retains or spends. Christians must be reminded that an infallible test of being a child of God is the treatment shown to one's neighbor who is in need.

There must be a similar emphasis on the Scriptural principles relating to *masters and servants,* to employers and employees. If, on the one hand, there is an insistence upon justice and sympathy, so there must be on the other, upon absolute loyalty and fidelity. The conflict between capital and labor could be avoided without a reorganization of society should both parties be controlled by the plain teachings of the Gospel of Christ.

There must be a new insistence upon the sacredness of *the state* and the truth that government is a divine institution. This means a new emphasis upon the duties of Christian citizenship. Every expression of anarchy and lawlessness should be severely reproved and speedily repressed; and every Christian citizen should seek by patient endeavor to solve the complex problems of modern social and industrial life, and to aid in the establishment of better customs and of juster laws. Socialism would lose much of its power if the Church were more careful to proclaim the explicit social doctrines which form an integral part of the Gospel of Christ.

2. This protest of Socialism demands of the Church a *more consistent practice,* on the part of her members, of the social teachings of Christ. It is easy to bring false charges against Christians; it is even customary today to hold the Church up to ridicule and scorn as a society of hypocrites untrue to their professions and their Lord. It is not necessary to even consider these accusations which spring from ignorance or prejudice or spite. The great masses of Christians are striving to be faithful and seeking to live well-pleasing to their Master. However, it is true that there are some in the Church who are consciously guilty of sins against society, and others who, because of the difficulty of the questions involved, excuse themselves on the ground that their wrong practices

are necessitated by the industrial system of the age. Some are quite comfortable under what they regard as orthodox preaching, even though they know their wealth has come from the watering of stocks and from wrecking railroads, and from grinding the faces of the poor. The supposed orthodoxy of such preaching is probably defective in its statements of the social teachings of the Gospels. One might be a social bandit and buccaneer and yet believe in the virgin birth and in the resurrection of Christ; but one cannot be a Christian unless he believes "that if One died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again;" and to live for Christ means to live for Him in every sphere and relationship of life, whether employer or employee, capitalist or laborer, stock-holder or wage-earner.

We must all admit the grave complexity of modern life, and the delicacy and difficulty of the problems involved, yet we must not be content to countenance practices which are unjust or unchristian. To be absolutely true to conscience and to Christ will mean sacrifice and loss of money and social prestige. It is never easy to take up the cross daily and to follow Christ; but there is a new call for heroism, for martyrdom. Absolute loyalty to Christ in the business and social world today often means crucifixion, pain, death, but "it is the way the Master went; must not the servant tread it still?"

3. The protest of Socialism is a distinct call to the Church to define anew to herself her function, and to interpret anew *the prophecies of her Lord.* There are many who, in the name of Christianity, have been promising a new social order, a kingdom of God, which they declare the Church will introduce. The long continued failure to realize these promises has led to criticisms of the Church, and has done not a little to increase the bitterness of socialistic attacks upon her. The Church is now being held responsible for social sins and injustice, for the wrongs and grievances of the age; and for this unfor-

tunate position she must largely blame herself. She has arrogated functions which are not her own; she has made promises for which there is no written word of Scripture. It should be remembered, for instance, that the state is quite as purely a divine institution as is the Church. It is for the state to secure social reconstruction when necessary; it is for the state to punish offenders, and to secure by legal enactments and legislative processes the abolition of abuses, and the establishment of justice. When the Church assumes functions belonging to the state, she involves herself in needless difficulties and places herself in a false position before the world. More important still it is to ask what predictions of Scripture support the assertion that the Church is herself to introduce the kingdom of God. She is certainly to promise the coming of that kingdom; she is even now to insist that her members shall obey its laws, but it is impossible for her to compel Christless men to accept the principles of her Lord. Her supreme function is to secure, on the part of individuals, whole-hearted devotion and allegiance to Christ. It is for her to increase as rapidly as possible her membership and to extend in every legitimate sphere her benevolent influence; but the real blessedness of the Church and of the world awaits the personal return of Christ. The hope of the world is not in a new social order instituted by unregenerate men; not a millennium made by man; not a commonwealth of humanity organized as a Socialistic state; but a kingdom established by Christ which will fill the earth with glory at the coming of the King.

CHAPTER IX

MILLENNIAL DAWN

A COUNTERFEIT OF CHRISTIANITY

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Six rather bulky volumes, comprising in all some 2,000 pages, are published by the "Watch Tower and Tract Society" of Brooklyn, N. Y. The author of this work is Mr. Charles T. Russell. Formerly his publications issued from "Zion's Watch Tower", Pittsburgh, Pa. They then bore the somewhat ostentatious title, *"Millennial Dawn,"* (1886). The volumes now bear the more modest inscription, "Studies in the Scriptures", (1911). Why the change in the title is made can only be conjectured. Some rather severe criticism and strictures of the views advocated in these books have brought Millennial Dawn into disrepute in the minds of many people, and accordingly we think the former title has been dropped and the later and less objectional one substituted for it. Some color is given to this conjecture by the fact that certain evangelical terms are applied to the movement of which Mr. Russell is the head, as, e. g., "People's Pulpit of Brooklyn", "International Bible Students' League", "Brooklyn Tabernacle", "Bible House and Tract Society", (*Our Hope,* Feb., 1911). The later title and the various names now freely used tend to allay suspicion and to commend the propaganda of Mr. Russell and his followers to the Christian public.

In the introduction to the first volume we are told that "our Society, realizing the need, is seeking to do all in its power to . . . lift 'the Lord's standard for *the people*'. It has prepared six sets of Bible studies for Christian people of all denominations. . . . These are supplied at bare

cost". The whole six volumes, "bound in cloth, embossed in silver", sell for the ridiculously small sum of $2.25—37½ cents each! The object is to scatter this literature throughout our country, Canada, and other lands, for we are assured that it is translated into no less than a dozen different languages. So it is asserted in the first volume.

Some idea of the circulation may be had from the statement made in the title page of each of the first three volumes: "Series I. 3,358,000 edition". "Series II. 1,132,000 edition". "Series III. 909,000 edition". The enormous circulation of the books serves to show how industriously "Our Society" is propagating its literature, and the vast number of readers it is reaching, i. e., if these figures tell the truth! That the teaching of Dawnism has done immense harm is certain; that it is calculated to subvert the faith of Christians by substituting for the truth of Jesus Christ the calamitous doctrines of Mr. Russell cannot be denied; for the whole system is anti-Scriptural, anti-Christian, and a deplorable perversion of the Gospel of the Son of God.

In the discussion of the system it is the doctrines of Millennial Dawn that are arraigned, not the author, Mr. Russell. It is conceivable that he is self-deceived, as some think, and that he believes that what he has published is the truth of the Bible. This is within the range of possibility, of course. Personally, however, the present writer withholds his assent to this opinion. That Mr. Russell is being used of the Evil One to subvert the truth of God, that the Christ he commends to men as an object of trust, love, and worship, is not the Christ of God, is the profound conviction of not a few who are familiar with his views. This is a grave indictment, but it is deliberately made. To establish it beyond peradventure and contradiction is the aim of this paper. *A summary of the chief errors and heresies embodied in Millennial Dawn is here submitted.*

1. *Jesus, in His pre-human existence, was a spiritual being, higher than the angels, but a creature.* (Vol. I, pp. 177, 178, 179, 188.) The book expressly teaches that our Lord, prior to His incarnation and during His earthly life, was only a creature, higher in the scale of being than other creatures, but not God. "We are told that our Lord, before He left His glory to become a man, was 'in a form of God'—a spiritual form, a spirit being; but since to be a ransom for mankind He had to be a man, of the same nature as the sinner whose substitute in death He was to become, it was necessary that His nature be changed. And Paul tells us that He took not the nature of angels, one step lower down than His own, but that He came down two steps and took the nature of man—He 'became a man'; He 'was made flesh'. (Heb. 2:16; Phil. 2:7, 8; John 1:14.)"

"Notice that this teaches not only that angelic nature is not the only order of spirit being, but that it is a lower nature than that of our Lord before He became a man; and He was not then so high as He now is, for 'God hath highly exalted Him', because of His obedience in becoming man's willing ransom. (Phil. 2:8, 9.) He is now of the highest order of spirit being, a partaker of the Divine (Jehovah's) nature". The book further asserts: "If this principle be a correct one, it would show that God had no right to create Jesus higher than the angels, and then further to exalt Him to the Divine nature, unless He intended to do the same for all angels and for all men" (p. 188).

There is no mistaking the significance of this teaching. Jesus Christ was originally a created being, but as a reward of His obedience unto death He is now exalted to be God! This is worse than the doctrine of Arius the Libyan which the Council of Nicea so solemnly condemned, of modern Unitarians which all evangelical Christians repudiate.

Over against this fundamental error, one that does the Lord Jesus infinite dishonor and robs us of an Almighty

Saviour, we place the inspired Word of Scripture, John 1:1: "In the beginning was the Word, and the Word was with God". By the Word of course is meant the Son of God, Jesus Christ. Three majestic truths are here set forth: (1). The Word's eternity—"In the beginning"—the noun is without the article; it is unmarked, uncounted duration that is meant. "Was", not came into existence; He was already in existence before the creation of the universe; therefore prior to all beginning, in a timeless age which transcends time, in eternity, Christ was. Millennial Dawn says there was a time when Christ was not; the Apostle John affirms there never was a time when He was not. (2). His eternal personal existence is maintained: "The Word was with God"; His equality with God, for John goes on to ascribe to Him creation. (3). His Deity: "And the Word was God". Most emphatic is the order of the words in the original: "And God was the Word". Jesus Christ was no subordinate or created being.

"Who subsisting in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant" (Phil. 2:6-11, R. V.) It is here taught that Christ existed in the form of God. "The form of a thing is the mode in which it reveals itself; and that is determined by its nature". John Chrysostom long ago said: "It is not possible to be of one essence and to have the form of another". Christ existed in the form of God because He Himself is God. Hence the Apostle asserts that He was God's equal, but in His self-abasement He did not hold fast to this equality but emptied Himself of it, and instead took the lowly form of a bond-servant. His humiliation presupposes His former dignity and glory. Had He not been infinitely more than a created being, it would have been no renunciation to become a servant; that He already was, according to the blasphemous teaching of Dawnism. Out of such a condition He could never have risen.

The highest angel in heaven, far from having to stoop in order to become a servant, is but a servant and can never be aught else. But the very fact that He did humble Himself, even unto the death of the cross, is positive proof that He was no created being, no mere man, but God over all and blessed forever. (Rom. 9:5.)

But even in His amazing self-abasement He did not renounce His glorious attributes as a Divine Person: He veiled them beneath His lowly human garb, save when occasion demanded their display. Both Omnipotence and Omniscience belonged to Him while on earth, and He often exhibited both in the sight of men. The proof of this is abundant and conclusive.

2. *In the incarnation our Lord had but one nature, not two natures, as Christians have always held.* (Series I. pp. 179, 180, 184.) We quote: "Neither was Jesus a combination of the two natures, human and spiritual. The blending of two natures produces neither the one nor the other, but an imperfect, hybrid thing, which is obnoxious to the Divine arrangement. When Jesus was in the flesh He was a perfect human being; previous to that He was a perfect spiritual being; and since His resurrection He is a perfect spiritual being of the highest or Divine order. . . . Thus we see that in Jesus there was no mixture of natures, but that twice He experienced a change of nature; first, from spiritual to human; afterward, from human to the highest order of spiritual nature, the Divine; and in each case the one was given up for the other." . . . "We have no record of any being, either spiritual or human, ever having been changed from one nature to another, except the Son of God; and this was an exceptional case, for an exceptional purpose. . . . Thus we find that the Scriptures regard the spiritual and human natures as separate and distinct, and furnish no evidence that the one will evolve or develop into the other" . . . Here

again there is no mistaking the teaching of Millennial Dawn. Before Christ appeared in human form among men He was a spirit being of a very high rank, but a creature. When He became a man His spirit nature was somehow dropped; it was not united with the human, it was not even merged into the human, it was "changed" into the purely and distinctively human nature, so that while on earth and during the whole period of His earthly life He was a man, only a man, perfect indeed, but a man with nothing superhuman or supernatural in Him or about Him. The spirit being ceased to be. The book asserts with a positiveness that error always assumes, that in Jesus Christ "there was no mixture of natures". The vital doctrine of the incarnation of the Son of God, the second Person of the Trinity, is denied, and Christ is degraded to the level of Adam before his sin and fall. In short, the book virtually affirms that there was no incarnation whatever.

It appears needless to point out how completely and thoroughly the Word of God contradicts this false and degrading view of our Lord's blessed Person. Let but a few texts be cited as evidence that Christ did actually assume our human nature, sinless of course, but true and genuine human nature.

John 1:14: "And the Word was made [became, R. V.] flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth". Mark the prominent features of this great Scripture: (a). The Word, Christ, became flesh; He did not cease to be the Word in doing so; His incarnation was neither self-extinction, nor was He changed into a mere man. (b). He still remained the Word after He had assumed the human nature, for we are assured that "He dwelt among us", obviously the Word dwelt among us, for the pronoun He has the Word for its antecedent. (c). The term "dwelt" literally is "tabernacled", an allusion to the tabernacle of the wilderness. God said, "And let them make me a sanctuary that I

may dwell among them". And He symbolically did dwell in the Most Holy Place where the Shechinah appeared. So John affirms, "We beheld His glory", as at the Transfiguration. What was anciently seen in the tabernacle was witnessed in a far more vivid way on the Mount when Moses with Elijah appeared in glory and talked with the incarnate Son of God. Compare with this the further revelation of the same Apostle, 1 John 1:1-3, where three of the most trustworthy of our senses, hearing, sight, touch, are summoned to bear witness to the reality of the presence and glory of the Word of Life as He sojourned among men. (d). "Only begotten"—*Unigenitus.* As used in Scripture this term always designates a single person in the household. As applied to Christ it occurs only in John's writings; here, 1:18; 3:16, 18; 1 Jno. 4:9. It marks off His sonship as unique, unshared by any others, even from those who are called the sons of God.

John 16:28: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father". From God, into the world, from the world back to God. Eternal Sonship with the Father (Greek, *came out from*); incarnation; exaltation; oneness with the Father, procession from the Father; redemption completed. He is the God-man, uniting two natures in one, distinct yet mysteriously constituting but one personality.

1 Tim. 3:16: "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Even if we substitute the revised reading of this great rhythmical verse it still testifies to the theanthropic person of our Lord: "He who was manifested in the flesh", etc. The plain and emphatic teaching is, that Christ, the Son of God, was manifested, i. e., the invisible, eternal Son who dwelt in the bosom of the Father, has been made visible and is brought nigh to us in that He has taken into union with Himself human flesh. He was justified in the Spirit, i. e., He was proved to be

what He claimed to be, the Son of God; He was seen and served by angels; was preached unto the Gentiles as a Divine Saviour, and believed on as such; and finally was received up into glory. There we have the inspired history of the incarnation, the earthly life and ministry, and the exaltation of the Lord Jesus, the Son of God.

One other Scripture must give its solemn warning against any and all who deny that Jesus Christ assumed our nature and was incarnated in human flesh: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not Jesus is not of God; and this is that spirit of the antichrist, whereof ye have heard that it cometh, and now it is in the world" (1 John 4:2, 3).

3. *The atonement of Jesus Christ was that of a mere man.* (Study ix.) Millennial Dawnism reiterates to weariness that Christ during His sojourn on earth was only and solely a human being. Even the spirit nature He had before coming into the world was changed into a man and so ceased to be. His death, therefore, was a creature's death; His sacrifice only human; His atonement a mere man's. What a wretched caricature of Christ's person and work! What an inadequate and puerile conception it denotes of Divine justice and law, and of man's guilt and ruin by sin! Scripture testifies that man, by his wealth, by his righteousness, by his self-sacrifice, can never redeem himself, much less his fellow man. (Psa. 49:6-12; Matt. 25:8, 9.) God claims this for Himself; He has found a ransom, He Himself is the Saviour of men, and He has laid help on His Fellow, His Equal, even Jesus our Lord. Everywhere in Scripture the sinner's justification before God rests upon what Paul describes as "the righteousness of God" (Rom. 3:21-26; 4:1-8; 2 Cor. 5:21; Phil. 3:9, etc.). That is, it is a Divine righteousness, provided in the Lord Jesus Christ and offered to all men who hear the Gospel. It is not a mere man's righteousness at all

that we have in Christ; it is God's own righteousness, and therefore it meets and satisfies every claim upon us whether of law, or justice, or satisfaction to God, or holiness. The Apostle Paul does not shrink from ascribing even divinity to the blood of Christ: "Feed the flock of God which He hath purchased with His own blood" (Acts 20:28). An uninspired man would never have dared to write so amazing, so matchless words as these. Of their genuineness there is ample proof.*

4. *The body of Jesus was not raised up from death.* (Series II, pp. 125-130.) To explain the disappearance of the body which was crucified the book says: "Our Lord's human body was, however, supernaturally removed from the tomb; because had it remained there it would have been an insurmountable obstacle to the faith of the disciples. . . . We know nothing about what became of it, except that it did not decay or corrupt. . . . Whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows; nor is such knowledge necessary" (pp. 129, 130). In Series I, p. 231 we read: "Jesus, therefore, at and after His resurrection, was a spirit—a spirit being, and no longer a human being in any sense".

Wicked and disastrous as are the teachings of Millennial Dawn noted above, this is immeasurably worse, if that be possible. Here the climax in audacity and falsehood is reached. For here the basal, the vital truth on which Christianity rests, viz., the absolute certainty of Christ's literal and bodily resur-

*The American Revision has "The Church of the Lord." It stands alone in this reading. The English Revision and the critical texts of Alford, Westcott and Hort, Scrivener, Weymouth and Nestle retain "Church of God". The phrase occurs often in Paul's writings, never once "The Church of the Lord". One can perceive why "Church of God" should be changed into "Church of the Lord," but it is difficult to see why if Paul wrote "Church of the Lord" it should be turned into "Church of God."

rection is denied, is utterly perverted in the face of the testimony of the Four Gospels, of all the Epistles, and of the Revelation, and of the glorified Son of God Himself. If Christ be not risen from the dead, then Christianity is wiped out as a supernatural system, and Christians are of all men the most pitiable, the most fearfully deceived. The heresiarchs of the early centuries, Cerinthus, Marcion, Valentinus were not more daring nor more destructive in their wild vagaries than is the author of these books. The lie invented by the chief priests and elders that His disciples stole His body away during the night while the soldiers slept is less shocking than the baseless and wicked speculation that it was dissolved into gas! To the devout, believing mind, nothing scarcely could be more blasphemous or dreadful than this slander. A thousand years before He appeared in human form the Spirit of God promised Him that His flesh should rest in hope, that it should not see corruption. (Psa. 16:9, 10; Acts 2:26-28.) We know from the record how careful, how anxious we may almost say, Divine Providence was that His body after His death should be protected; hence the Roman guard, the new tomb wherein man never had lain, the official seal, the watch of angels, God's mighty guard, all combined to protect and safeguard the sacred remains until the resurrection. Then the disciples, Mary of Magdala, James the Lord's brother (Gal. 1:19), Peter, John, all saw Him alive in His own veritable body; talked with Him, walked with Him, even ate with Him. "Dissolved into gas"! Shocking, most shocking!

We learn from the narrative of the Gospels that the risen Saviour appeared to the disciples five times on that memorable first day of the week, that some six times besides He was seen by them; and how often besides during the forty days elapsing between His resurrection and His ascension we are not told. But we know full well that He gave His disciples proof on proof of the reality of His resurrection, that the very body in which He suffered and died on the cross was

now risen in the power of an endless life. He was and still is, "This same Jesus".

Some slight curiosity was felt to see what the author of Millennial Dawn would do with the repeated appearances of the Lord. Here is how he disposes of them: "The creating of the body and clothing in which He appeared to them, in the very room in which they were gathered, was proof unquestionable that Christ was no longer a human being. . . . As a human being He could not come into the room without opening the door, but as a spirit He could, and there He instantly created and assumed such body of flesh and such clothing as He saw fit for the purpose intended." The writer totally ignores the supreme fact that the Lord's resurrection body, while retaining its identify, was a spiritual body (1 Cor. 15:44), i. e., a body perfectly adapted to the spirit and its conditions; accordingly, it was no longer under the sway of the natural laws which govern other material bodies. For the notion that Christ instantly created a body with its appropriate dress each time He appeared to His disciples there is not the most distant hint in the entire Bible—a notion invented by the exigencies of a theory. The Saviour's own words to His affrighted disciples appear to be designed to forestall such a silly and absurd idea: "Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I myself; handle Me and see; for a spirit hath not flesh and bones, as ye see Me have" (Luke 24:36-40).

5. *After His resurrection Jesus became Divine.* (Series I, pp. 178, 179; Series II, pp. 107, 108, 131, 155.) The teaching is, that as a reward for His perfect obedience Jesus was exalted after His death to the highest nature, the Divine. For this Christ-dishonoring doctrine there is not a shred of Scripture. Christ's exaltation is always joined with His bodily resurrection from the dead, and with His glorious person as the God-man Mediator. (Acts 2:32-36; Rom. 8:34; Eph.

1:19-23; Phil. 2:6-11; 1 Thess. 1:9, 10; 1 Tim. 2:5, 6; 3:16; Heb. 1:3, 4; 1 Peter 3:21, 22; Rev. 1:17, 18.) The Lord Jesus did not and could not become Divine at His exaltation, for He was Divine from eternity. Can a mere creature become a sharer in the Godhead, and be endowed with the infinity and the almightiness of God? Is not the Divine Essence incommunicable? Believers are indeed said to be partakers of the Divine nature, (2 Pet. 1:4), but this does not mean that they partake of the perfections of the Almighty. "Partakers of Christ" (Heb. 3:14) is exactly equivalent.

But, was there a resurrection of Christ at all if Dawnism teaches the truth? His body was not raised; "He is no longer human in any sense or degree", we are told. His human spirit did not die, for He commended it to His Father. He promised the penitent thief that "this day thou shalt be with Me in Paradise", and it was His spirit that should be in that blessed place. The spirit being He had before His advent was changed into His human spirit, it did not retain a separate existence at all. Well then, Who or what was raised up?

The books furnish unmistakable evidence that Mr. Russell holds that a particular class of the saved, called the "little flock", will share with Jesus in the possession of the Divine nature. This notion is taught with caution and reserve, but hints of it are met with here and there in the volumes. One can easily guess who constitute this favored company. On meeting with it one is instantly reminded of the lie of Satan, "Ye shall be as God" (Gen. 3:5).

6. *The Second Advent of the Lord Jesus Christ took place in October, 1874.* (Vol. II, 187, 199; 234-245). This startling announcement is reached by a process of chronological and mathematical reasoning founded partly on the Hebrew Jubilee years. Of the results of his calculations Mr. Russell entertains no misgiving. He is persuaded, or affirms that

he is, the Lord actually came to our earth in the fall of 1874 and He is now present here. (Vol. II, 240.) Accordingly, the glorified Son of God has already been in the world personally and literally for thirty-seven years! In reading this amazing statement which is made again and again one stares, and rubs his eyes and stares. Old-fashioned Christians have for centuries believed that the glorious advent of Christ will be accompanied by the most majestic tokens of the Divine Presence and the most stupendous changes and revolutions in both earth and sky. They are profoundly convinced that the Word of God warrants such anticipation; nay, it is because of the Lord's own testimony touching this mighty event that they thus believe and expect. But this period of thirty-seven years since 1874 differs but little if at all from any other thirty-seven years during a thousand years. Nay, the student of history could point out period after period in the last five hundred years marked by immensely more tragic events than any of this.

As if to put us on guard against being deceived by plausible arguments and evidences of His presence our Lord has with most solemn words warned us: "Then if any man shall say unto you, Lo, here is the Christ, or Here; believe it not. . . . If therefore they shall say unto you, Behold, He is in the wilderness; go not forth: Behold, He is in the inner chambers; believe it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of Man" (Matt. 24:23-27, R. V.). Mr. Russell refuses to accept the word "lightning", and he substitutes for it "bright shining", and makes it refer to the sun's rising. He does so to escape the idea of the suddenness of the advent as symbolized by the lightning's flash, for this rendering would contradict his theory that Christ's "presence" is gradually disclosed, that He may be long on the earth and but few (the Dawnists only) be cognizant of the stupendous fact. As usual he is totally mistaken. Every version ex-

amined (five English, three Italian, the Vulgate and the Spanish); every Lexicon (Thayer, Green, Liddell and Scott, Sophocles, and Vincent's Word Studies), translate the Greek word "lightning". Attention is called to this particular instance of mistranslation of Scripture for the reason that it is but a sample of the uniform effort to empty every text of its true meaning if it in any wise denies Millennial Dawnism. Scores of such abuses of Scripture as the above are encountered in these books; nay, the characteristic features of this vicious system betray Biblical perversion at every point.

For example, Paul's three supernatural accompanists of the advent, the "shout", the "voice of the archangel", and the "trump of God" (1 Thess. 4:16) are all symbols and denote the agitation, dissatisfaction, and restlessness everywhere manifest throughout the civilized world since 1874! So we are oracularly told. If this be all the Apostle meant, then we must confess that the "majesty of the prediction is lost in the poverty of its fulfillment." Let one other text be mentioned—Rev. 6:16: "Fall on us [cover, protect] and hide us from the face of Him that sitteth on the throne." "The thought is that of protection, not of destruction. . . . The real fulfillment is already beginning."

Furthermore, according to the plain teaching of Scripture the resurrection of the saints takes place at the Lord's Coming. (1 Cor. 15:51-57; 1 Thess. 4:13-18.) It appears also that the two events are contemporaneous and simultaneous; the Lord's Coming, even before He reaches the earth, effects the rising of sleeping saints and the transformation of living believers, when both together are caught up in the clouds to meet the Lord in the air. (1 Thess. 4:16, 17.) We are assured that this majestic event will occur in "a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51). Millennial Dawn likewise teaches that the resurrection takes place at the Lord's advent, but not

immediately; four years lie between the Lord's "presence" on earth and the resurrection of the saints; the one occurs in 1874, the other in 1878. (Vol. III, pp. 234-5; 302-306.) We read: "That in the spring of 1878 all the holy apostles and other 'overcomers' of the Gospel age who slept in Jesus were raised spirit beings, like unto their Lord and Master". . . . "The Lord Jesus and the risen saints already here [are] engaged in the great harvest work." . . . "Such is the present situation: the great Judge has come—not as at the first advent, in a body of humiliation, for sacrifice, but in the plenitude of His power as a spirit being". "And while we conclude that their resurrection is now an accomplished fact, and hence that they as well as the Lord are now present in the earth, the fact that we do not see them is no obstacle to faith when we remember that, like their Lord, they are now spirit beings, and, like Him, invisible to men". Since 1874 Jesus Christ has been dwelling on the earth; since 1878 the risen saints have also been sojourning on the earth; and no mortal has the slightest inkling of it save C. T. Russell and his followers!

All this is sufficiently astounding, but these notions stand not alone. Other marvellous things are encountered in the volumes we are reviewing. "The spring of 1878 marks the date when the nominal church systems were 'spewed out' (Rev. 3:16), and from that time (A. D. 1878) they are not the mouth-pieces of God, nor in any degree recognized by Him" . . . "We recognize A. D. 1881 as marking the close of special favor to Gentiles—the close of the 'high-calling', or invitation to the blessings peculiar to this age—to become joint-heirs with Christ and partakers of the Divine nature" (Vol. 235).

It requires courage or recklessness to make the above statements. For thirty-three years the evangelical churches have been without Divine recognition, "spewed out" of the Lord's mouth! And yet during this same period the Gospel

has been carried into the most hopelessly degraded and ignorant sections of our planet by the most devoted and truly apostolic servants of Jesus Christ since the first century. For thirty years all special favor to the Gentiles has ceased! This in the face of the most fruitful years of missions for almost ten centuries. The Dawnists have matchless courage. For bald assertion their equals it would be hard to find.

7. *The final consummation of the age will take place in October, 1914.* (Vol. II, p. 234, Vol. III, p. 153.) This date, 1914, as terminating absolutely the present order of things of the world, is taken as fixed beyond doubt or peradventure. Dozens of times the writer of these books sets it down as positive and unalterable. He finds its parallel in the ministry and the rejection of the Saviour by the Israelites, A. D. 33 to A. D. 70, when Jerusalem's overthrow occurred and the Jews went into an exile which still endures. So the "harvest", or the final testing, runs from A. D. 1874 to 1914 when Gentile rule will be destroyed, Christendom be annihilated, all wrong end, and righteousness and peace fill the redeemed world. It is then that the Millennium, so long expected and so long yearned after, finally comes and the planet celebrates its glad, its unending Jubilee!

One grows weary of this everlasting attempt to fix chronologically the end of the age. For nearly a thousand years men, many of them devout and earnest Christians, have been quite sure that they had discovered the key of chronological prophecy and confidently announced the time of the end. Awhile before the year A. D. 1000 the world became panic stricken, for it was believed that date would coincide with the final judgment and world's end. Miller, Cumming, Elliott, Dimbleby, Totten, and one does not know how many more, tried their hands at fixing the date of the consummation, on chronological and astronomical grounds; they settled both day and date with exactness, and ignominiously failed, of

course. Mark 13:32 should stop this nonsense, but alas, it does not.

But three years remain of our age. One can readily perceive what enthusiasm the nearness of the end must arouse in the hearts of believers in Mr. Russell's dates. If but three years lie between us and the cosmical revolutions and convulsions which will shake the earth to its foundations, then why should Dawnists cling to their property and tightly grip their money. Soon it will not be needed, wealth will be worthless and bonds have no market. It is no surprise, therefore, that Mr. Russell's followers pour a continuous stream into the Watch Tower treasury, nor that sermons can be printed in multitudes of newspapers all over the land, nor that great halls can be hired for lectures, nor that these volumes can be sold at 37 cents a copy.

8. *At the final resurrection, which is simultaneous for all the dead save "the little flock", the Gospel will be preached to the unsaved and the great mass of mankind will accept it and be saved.* (Vol. I, Study 6, 8, 9.) The preaching to the unsaved dead now at length raised up will last for one hundred years at least, and it may continue throughout the entire day of Christ, i. e., during the Millennium (p. 144). There are two world-wide judgments recorded in the Bible, that of the nations, Matt. 25:31-46; and that of Rev. 20:11-15—the judgment before the Great White Throne, and which seems to be confined exclusively to the dead, small and great. The two include the race except the saints who come not into judgment as to life and death (Jno. 5:24). In neither of these judgments is there a hint that opportunity will be had for those arrayed before these thrones to repent, believe, and be saved. On the contrary, their eternal destiny is fixed by the Almighty Judge. Note how all-embracing these two judgments are; the one includes "all the nations", the other, "the dead, small and great". None escape save those who have part in "the

first resurrection" (Rev. 20:4-6). In both cases eternal doom, irreparable and indescribable, falls upon the impenitent and ungodly who rejected Christ in this world and life.

Moreover, the judgment before the Great White Throne is expressly said to follow the thousand years: "But the rest of the dead lived not again until the thousand years were finished" (Rev. 20:5). "The rest of the dead" include all who have no part in the first resurrection. Mr. Russell labors vigorously to cast doubt on the genuineness of Rev. 20:5. He seeks to negate its witness, for it squarely contradicts his theory that all the dead who share not in the first resurrection will be raised at the beginning of the Thousand Years, and they will then be given the opportunity to repent and be saved. But as usual he is quite wrong. He stands alone in his rejection of the verse. Every critical Greek text from Griesbach to Nestle and Swete (1907) retains the words, nor does one of these scholars cherish the slightest suspicion of its integrity.

9. Two other errors of this vicious system can be no more than mentioned, not expanded, by reason of the limits to which this paper must needs be confined.

One of these, the ninth error, essential and fundamental in Christianity, is the Person and work of the Holy Spirit. There is *a strange and ominous silence regarding this most important subject* very apparent *in the writings of Mr. Russell.* A careful reading of these volumes comprising more than a thousand pages has discovered but one solitary reference to the Spirit; it is a casual mention of the Spirit in connection with the Day of Pentecost. The statement is simply made as a historical fact, or rather as an event which marks a stage in the development of the Christian Church. Not one word of teaching has the writer found in Millenial Dawn as to the distinct personality of the Spirit, or as to His supreme agency in the salvation of sinners. To Him is ascribed in the Bible the regeneration, sanctification and spiritual growth of

the believer. How vast the place that is assigned to Him in Scripture, in Creation, in the training of Israel for their mission, in the inspiration of the Old Testament prophets and psalmists, in the enduement of Christ Himself for His work of redemption, in the planting and training of the Christian Church, in the gifts bestowed on the apostles and prophets, in the guidance of the Church by its chosen teachers, and in the inspired writers of the New Testament, all attentive readers of Scripture know. Shortly before His crucifixion the Lord Jesus left with His disciples this majestic promise: "And I will pray the Father, and He shall give you another Comforter . . . even the Spirit of truth." "Another Comforter," that is, one instead of Himself, one like Himself and one that would continue and complete His own great revelation. (John 14:16-18, 26; 15:26, 27; 16:7-14.) On the Day of Pentecost this promise was fulfilled by the gift of the Spirit in marvellous power and efficiency. But Russellism is totally and criminally silent touching this mighty truth.

Mr. Russell is in no Biblical sense a Trinitarian. He ignores the person and work of the Spirit in his system of doctrine and has nothing to supply His place save his own views of the Word of God. Even the Son of God he affirms was once a creature, then a mere man, but now at length exalted to be Divine. This is in plain contradiction to God's own solemn assertion in Isaiah 43:10, 11: "Ye are My witnesses, saith Jehovah, and My servant whom I have chosen; that ye may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me. I, even I, am Jehovah; and besides Me there is no Saviour." Nor is he a monotheist. According to his teaching, there are other gods besides Jehovah. The "little flock" he holds are likewise to become sharers of the Divine nature and be exalted even as Jesus was. Here, therefore, the inference is quite plain, namely, that Mr. Russell admits a plurality of gods.

In all this there is a curious analogy between Russell's theology and Mormonism; for Mormonism likewise holds that there are many gods; each of these was once a human being like we are and has grown by evolution into a god. One of the teachers of Mormonism, Brigham Young, affirms that Adam is our father and our God, the only God with whom we have to do. Millennial Dawn is essentially polytheistic; and as it has always happened with polytheism, this system, should it endure, will ultimately sink into idolatry.

10. *The other error relates to the destiny of the wicked.* On scarcely any other point does Mr. Russell so constantly and persistently dwell as on the doctrine of future and eternal punishment. He denies without qualification that the wicked, the lost, suffer in another life. As usual with him, the teaching of the Bible on this terrible theme he either evades or gives it a typical interpretation. The grotesque subject of one of his most popular lectures, a lecture he has delivered throughout our country, in Canada, and also in England, and published in a vast number of papers and periodicals, is "To Hell and Back Again." Crowds have listened with no little satisfaction to his assertions that there is no hell, no eternal punishment, and no hopelessness after death. He holds that in the resurrection which is to include both the righteous and the wicked, the gospel of salvation shall be preached to all who did not receive it, though having heard, while in this life, and to those who never had the opportunity while in the earthly life to hear and believe. For one hundred years the preaching to these classes shall continue and the great mass of them will believe and enter into eternal life. Those who persistently refuse the offer of salvation and reject the Lord's mercy will be annihilated; an act of Divine power will blot them out of existence forever. It needs but a remark or two in order to convince any honest and right-minded person that such teaching is not only unscriptural

but the very opposite. Our Lord Himself, Jesus Christ the Son of God, revealed more of the eternal punishment of the lost than any other witness of God in the Bible. In twelve texts of the New Testament He speaks of the place where the wicked are confined as Gehenna, and in each save one the words of most solemn warning as to the eternal consequences of sin fell from His own lips. He describes it as the place where their worm never dies and where the fire is never quenched. He teaches that the punishment of the lost is of the same duration as the life of the saved—*eternal.* (Matt. 25:46.) In the Revelation it is called the lake of fire and the second death. These are the terms that are used to depict the eternal state of the wicked. The second death is not annihilation. We read in Revelation 19:20; 20:10 that after a thousand years in the lake of fire the Beast and the False Prophet are still there undestroyed. It is a forbidding theme, appalling to the natural heart, but nevertheless one clearly taught in the Scriptures that the rejectors of Jesus Christ, the haters of God, will be punished with everlasting destruction from the presence of the Lord and from the glory of His power.

SUMMMARY OF THE FALSE DOCTRINES OF MILLENNIAL DAWN

1. *Christ before His advent was not Divine.*
2. *When He was in the world He was still not Divine.*
3. *His atonement was exclusively human, a mere man's.*
4. *Since His resurrection He is Divine only, no longer human at all.*
5. *His body was not raised from the dead.*
6. *His Second Advent took place in 1874.*
7. *The saints were raised up in 1878.*
8. *Both Christ and the saints are now on earth and have been for thirty-seven and thirty-three years respectively.*

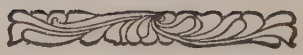
9. *The professing Christian Church was rejected of God in 1878.*

10. *The final consummation and end will take place in 1914.*

11. *Silence as to the person and work of the Holy Spirit.*

12. *The destiny of the wicked.*

Such is the Millennial Dawn of C. T. Russell, a mixture of Unitarianism, Universalism, Second Probation, and Restorationism, and the Swedenborgian method of exegesis. Let the reader remember that imposition is not exposition, nor is eisegesis exegesis. Mr. Russell constantly employs both; he imposes on Scripture his own views and reads into it that which never entered the mind of the inspired writer. May God in His infinite mercy preserve His people from being deceived and betrayed by this counterfeit of Christianity.



CHAPTER X

MORMONISM: ITS ORIGIN, CHARACTERISTICS, AND DOCTRINES

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The writer has lived in Salt Lake City, the official headquarters of Mormonism, for over thirty years, and he has improved the opportunity to secure a complete understanding of the system. In the great Tabernacle in Salt Lake City, during a whole generation, he has heard Mormonism expounded and defended, again and again, by its chief officials—by President Brigham Young, and President John Taylor, and their successors, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith. In various Mormon meeting-houses, also, from Idaho to Arizona, he has heard the system set forth by many of its chief apostles, bishops, and elders.

Furthermore, the writer has diligently studied the chief official books of Mormonism, especially the "Book of Mormon", the "Doctrine and Covenants", the "Pearl of Great Price", and, supplementing these, the Mormon Catechism, Elder Robert's "New Witness for God", Professor Talmage's "Lectures on the Articles of Faith", the works of Apostle Orson Pratt, Lucy Smith's "History of the Prophet Joseph", and the Autobiography of Joseph Smith. And besides he has read a great mass of pamphlets and articles by Mormon officials. The standpoint of the writer is that of friendly sympathy and good-will toward the men and women among the common people in the Mormon ranks, whose sincerity he has no desire to call in question. But since Mormonism keeps from 1,500 to 2,000 missionaries scattered up and down the country, propagating this most erroneous and harmful sys-

tem, organizing Mormon meetings, and separating families, in the Eastern, Middle, Southern and Northwestern States, patriotic and Christian people everywhere need to have a clear idea of what Mormonism really is, and the shameful way in which it dishonors the Bible and the Christian religion, so that they can help to protect their own communities from the curse. And it is impossible to understand its character, without understanding its origin, so let us consider that first.

THE ORIGIN OF THE MORMON SYSTEM

1. *As an organization,* it is only eighty-two years old, going back to April, 1830. About this time, or a few months before, the Book of Mormon was published; and on April 6th, 1830, the Mormon Church was organized with six members, in Fayette, Seneca County, New York. Notwithstanding the long-continued effort to surround this origin with great mystery, and various spectacular fireworks from heaven, as manipulated by Joseph Smith, there is no mystery about it. The period of eighty-two years is not long enough to take us back to the region of mystery.

2. *The two main sources of its origin:* The *first* source is a group of three designing men, who put their profane wits together to palm off on various communities in New York, Pennsylvania and Ohio, this crude, bogus, man-made system under the garb of Christian phraseology, in order to deceive the unthinking.

People in general think of Joseph Smith as the one man above all others who originated the Mormon System. But the facts are solid against such a proposition. Smith was ignorant and illiterate, hardly able to read until after he was a grown man. He knew practically nothing about the Bible, according to his mother's statement, and there is no substantial evidence in his life and conduct that he ever had any religion in his heart.

A religious man, however erratic he might be, who had

been trained in the Bible and in theology, was needed to give the bogus system some kind of religious setting. The only man connected with the scheme from its very beginning, long before the public organization, who had any such qualifications, was the Rev. Sidney Rigdon. About 1819, when 26 years of age, he was licensed to preach as a Baptist minister, and in 1821 became pastor of a small Baptist church in Pittsburg.

He was an interesting speaker, but very erratic, and constantly presenting all sorts of wild and startling theories which unsettled the people. In 1824 he was deposed from the Baptist denomination because he was unwilling to work in harmony with its leaders. About two years later, he became a minister of the Campbellite denomination, and came under the powerful influence of that strong man, Alexander Campbell, who thoroughly indoctrinated him in all the doctrines and views peculiar at that time to the denomination. But Rigdon quarreled with Campbell, and argued if the latter could secure fame and authority for himself by organizing a new church, then he, Rigdon, could secure still greater fame and authority by giving to the world both a new revelation and a new religion, through the Book of Mormon.

The two unprincipled men who assisted Rigdon in working out this scheme were Parley P. Pratt, who afterwards became one of the twelve apostles, and Joseph Smith. Pratt furnished the mental and moral audacity necessary to propagate such a dishonest scheme, and Joseph Smith furnished the avaricious cunning, which enabled him to so commercialize the whole affair that the great bulk of the financial profit and of the ecclesiastical power fell into his hands. He occupied a subordinate place only until Rigdon could put the spurious Book of Mormon into its present shape. But just as soon as the church was organized, Joseph Smith seized the reins of power, rode rough-shod over everything and everybody that stood in his way, and did not lay down the power until his death in June, 1844.

The kind of man Pratt was is illustrated by the fact that he lost his life in 1857 near Fort Gibson, Arkansas, at the muzzle of a shot-gun in the hands of an enraged husband, whose wife Pratt had induced to desert her home and her children, and go with him to Utah as one of his plural wives.

These three unprincipled men were the fabricators of the Mormon system.

THE CHARACTERISTICS OF MORMONISM, WHICH MAKE IT WHAT IT IS

1. *It is a strongly anti-American system.* By that is meant that it flatly contradicts the fundamental principles of our free, representative government, by insisting that priesthood government in civil affairs is the only rightful government in this country, or any country. Apostle Orson Pratt, speaking for the Mormon Church, thus lays down the law:

"The kingdom of God [by which he means the Mormon priesthood] is an order of government established by Divine authority. . . . All other governments are illegal and unauthorized. . . . Any people attempting to govern themselves by laws of their own making, and by officers of their own appointment, are in direct rebellion against the kingdom of God". (Orson Pratt's Works, p. 41.)

Nothing is left undone to magnify the power and authority of the priesthood, and the people are instructed that to disobey the priesthood is the same as disobeying God. One of the official books of the church thus sets forth this extravagant and blasphemous claim: "Men who hold the priesthood possess Divine authority thus to act for God; and by possessing part of God's power, they are in reality part of God; . . . and those who reject it, reject God, even the power of God". ("New Witness for God," p. 187.)

This tyrannical priesthood dictates and controls all the affairs of the people in the average Mormon community.

2. *The Mormon System is thoroughly anti-Christian.* While appropriating to itself Christian phraseology, and New Testament names and forms, it perverts or denies every fundamental doctrine of the Christian religion. It not only denies but ridicules the Christian doctrine of the spirituality of God, and teaches the people that He is a big man like Brigham Young. For Mormonism teaches that Adam is the god of this world. It denies that Christ's atonement has anything to do with our sins, but only with the sins of Adam. To get rid of our sins, we must work out our salvation through the teachings, and forms, and ordinances of the Mormon Church, with its multiplied baptisms for the dead.

3. *Mormonism is a deliberate counterfeit of the Christian religion, intended to deceive the ignorant.* It calls itself, "The Church of Jesus Christ", a name to which it can lay no claim. The term "Church" is a Christian name and belongs alone to Christians—to those who are loyal to the Christian Church, to Jesus Christ as the Divine and only head of the Church, and to the Bible as the supreme and only revelation from God.

(1) Mormonism tries to palm off on the world a *counterfeit prophet* in the person of Joseph Smith. He had all the marks of a counterfeit or false prophet, and not one of the marks of a true prophet. In prophetic times, what were the marks of a true prophet? In the first place, he was a man of pure and upright life; he was noted for spirituality of mind, so that he could discern spiritual truth and teach it to others. He was loyal to God, everywhere and always, and he never made merchandise of his prophetic office. Joseph Smith was just the very opposite of this. Instead of living a pure and upright life, he was immoral and wicked, as we shall presently see. He had no spirituality whatever, and he constantly made merchandise of his pretended prophetic position, so that it secured for him houses and lands, and valuable corner-lots and lucra-

tive offices, such as the office of mayor, municipal magistrate, municipal judge, lieutenant-general of the Nauvoo Legion, and the nomination to be president.

The Mormon people have allowed themselves to be grievously deceived by his Autobiography, written in 1838. He tries to make out that when he was fifteen, he was a pious, praying youth, greatly concerned about religion, and especially troubled because there were so many religious sects, he could not tell which one to join.

Now let us see what Joseph Smith's immediate neighbors have to say about his character. There is no lack of evidence. Joseph Smith's father and mother, with the other children, removed from Vermont to Palmyra, Ontario County, New York, in the summer of 1815. They were fortune-tellers, dreamers, vision-seers. The father was a money-digger, and the son Joseph became famous all through that region as a money-digger. Young Joseph was about eleven years old at this time, having been born in Sharon, Vermont, Dec. 23, 1805. After two or three years they moved about three miles south to Manchester, where they lived up to 1830. Take first the testimony of Pomeroy Tucker, editor of the "Wayne Sentinel," at Palmyra, on whose press the first edition of the Book of Mormon was printed. Says Mr. Tucker: "At this period [from 1820 to 1830] in the life and career of Joseph Smith, Jr., or 'Joe Smith', as he was universally named, and the Smith family, they were popularly regarded as an illiterate, whisky-drinking, irreligious race of people; the first named, the chief subject of this biography, being unanimously voted the laziest and most worthless of the generation. . . . He could utter the most palpable exaggeration, or marvelous absurdity, with the utmost apparent gravity". ("Origin, Rise and Progress of Mormonism", p. 16.)

In 1833 sixty-two residents of Palmyra made affidavit, over their own signatures, to the following statements:

"We, the undersigned, have been acquainted with the Smith

family for a number of years while they resided near this place, and we have no hesitation in saying that we consider them destitute of that moral character which ought to entitle them to the confidence of any community. . . . Joseph Smith, Sr., and his son Joseph, were, in particular, considered entirely destitute of moral character and addicted to vicious habits". There is much more evidence of a similar character.

(2) Mormonism tries to palm off on the world a *counterfeit Bible,* which it calls the "Book of Mormon" and sets forth as a revelation from God, putting it on the same level with our own Christian Bible, placing the two side by side in the Mormon pulpit. Now the Book of Mormon is simply a poor and weak imitation of our English Bible—a lifeless counterfeit. Where did the Book of Mormon come from?

Let all that absurd, fictitious yarn of Joseph Smith, about an angel disclosing to him the box hidden in the hill of Cumorah, New York, on whose golden plates, in the reformed Egyptian language, was contained the material out of which he translated the Book of Mormon—let all that be cut out as having not a particle of foundation. There was no angel. *The only plates Joseph Smith ever dug out of the hill of Cumorah, or any other hill, were put there by himself or by one of his agents.* While the literature in regard to the origin of the Book of Mormon is quite voluminous, the real facts about its origin can be stated in small compass. In 1808-09 the Rev. Solomon Spaulding settled down as a citizen in the town of Conneaut, in northeastern Ohio. He was a man of education, having graduated from Dartmouth College in New Hampshire in 1785. He studied theology, and for a number of years was a minister of one of the Christian denominations in western New York. He had given up preaching, and had settled down in Conneaut as a business man, seeking to establish an iron foundry.

Being fond of Bible literature and religious romance and archaeology, he became interested in the many Indian mounds

in that region, and especially in their builders. This led him to plan a religious romance, in which he brought a colony of the Lost Tribes from Jersualem into this country, where they developed into two nations, the Nephites and the Lamanites, a purely imaginary people. The Book of Mormon, composed of fifteen different books, gives an account of their wanderings, hardships and battles. The records are alleged to have been written on plates of brass. These plates begin to jingle on the second page of the Book of Mormon, and they continue to jingle until they are finally sealed up and hidden away in the hill of Cumorah, near Palmyra, in 420 A. D.

Now there are ten intelligent witnesses, who stated over their affidavit in 1833, when the subject was fresh in mind, that about 1811-12, they heard Solomon Spaulding reading a religious story from the "Manuscript Found", trying to show that the American Indians are the descendants of the Lost Tribes. They remembered the quaint phraseology, and the queer names, Lehi, Nephi, Jarom, Moroni, and the rest. The expression, "and it came to pass", occurred so often, the boys nick-named Spaulding, "Old Come-to-Pass". When the Book of Mormon was published these witnesses identified at once the queer names and phraseology. When Esquire Wright heard the Book of Mormon read in Conneaut he exclaimed, " 'Old Come-to-Pass' has come to life again". These witnesses were John Spaulding, brother of Solomon, his wife Martha Spaulding, Henry Lake, business partner of Solomon Spaulding, John N. Miller, who worked for Spaulding, Aaron Wright, Oliver Smith, and Naham Howard, three of Spaulding's neighbors, and Artemas Cunningham, of Geauga County, who visited Spaulding in October, 1811, to collect a debt. Spaulding showed him a story he was writing about the lost tribes. Mr. Cunningham spent half the night listening to the story. When the Book of Mormon appeared he recognized that in outline it was the same thing that Spaulding had read to him. The two other witnesses are the widow

of Solomon Spaulding, and Mr. Joseph Miller, of Amity, Pa., where Spaulding died.

The evidence clearly shows *that the Book of Mormon grew out of Spaulding's story*, but the defenders of Mormonism lose their mental balance whenever this subject is mentioned, and they treat it dishonestly. They say: "We have *the* Spaulding manuscript in the Oberlin College Library, brought back from Honolulu in 1884 by President Fairchild, and there is no connection between it and the Book of Mormon". Certainly not. No person well informed about the history of Mormonism ever claimed that there is any connection. But why say, "We have *the* Spaulding Manuscript"? All that the facts warrant is, "There is *a* Spaulding manuscript in Oberlin", and the possession of that manuscript will afford no help to the defenders of Mormonism against the plagiarism of the book until they do one thing which they are unable to do; namely, establish a general negative, and show that this manuscript in Oberlin College Library is the only manuscript which Solomon Spaulding ever wrote. This can not be done, for there is conclusive evidence that he wrote three or four manuscripts, and one of them was the "Manuscript Found", which he read to his neighbors, and which formed the basis of the Book of Mormon. So when the champions of Mormonism say: "The Book of Mormon could not have grown out of the Spaulding manuscript, for that manuscript is in Oberlin, and there is no connection between it and the Book of Mormon", they take a dishonest position by falsely assuming that this is the only manuscript Spaulding wrote, whereas there is positive evidence that he wrote several manuscripts. The fact, therefore, is *established by abundant evidence* that the *Book of Mormon* is a *plagiarism* from *Spaulding's religious romance.*

Just when Rigdon, Pratt, and Smith first met and concocted the dishonest scheme of the buried plates is not altogether clear, probably about 1827. A strenuous attempt has been made to show that Rigdon and Pratt had no knowledge

of the Book of Mormon until its publication, and they go through the wretched farce of pretending to be converted to Mormonism after the Book of Mormon had been published, which they say they knew nothing about before, although evidence shows that they both had been in the scheme to publish it since 1827. What a set of deceivers!

The one important fact is the plagiarism of the Book of Mormon from the Spaulding romance, entitled "Manuscript Found". It is not specially important to know who edited the Spaulding story, and developed it into the present Book of Mormon. But all the evidence points to Sidney Rigdon, and *it points to no one else.* The evidence shows the following things: That a copy of the Spaulding manuscript was in the printing office of Patterson and Lambdin, in Pittsburg, for a good while after 1814; that Rigdon and Lambdin were on intimate terms from 1818 to the death of Lambdin in August, 1825; that more than two years before the publication of the Book of Mormon, Rigdon had spoken to several of his friends about the coming publication of a book from golden plates, which would produce a great religious revolution. During these two years Rigdon was preaching wild and startling doctrines, afterwards found in the Book of Mormon.

Any one familiar with the peculiar Campbellite doctrines of that time can not read far into the Book of Mormon without discovering that the author had been a Campbellite. His "speech bewrayeth" him in the employment of phraseology to which he had become accustomed while associated with the brethren of that denomination. Furthermore, the book is full of Rigdon's own peculiar views. He deserves credit, however, for making the Book of Mormon condemn polygamy, and for condemning it himself, which brought him into sharp conflict with both Joseph Smith and his successor, Brigham Young.

(3) Mormonism imposes upon the people a *counterfeit priesthood*, which it calls the "Melchisedek and Aaronic priesthood", although there never was any Melchisedek order of

priesthood. There was one man by that name, both a king and a priest, without predecessor or successor, and so chosen as a type of the priesthood of the Son of God. The Aaronic priesthood descended from father to son, in a marvelous way, for forty-five generations, until all priesthood was fulfilled in Jesus Christ. Since the one perfect sacrifice of Himself made by our great High Priest, Jesus Christ, any person who pretends to be a priest and claims the right to stand between us and God, is what our Saviour calls "a thief and a robber". What a bogus priesthood this pretended Mormon priesthood is! It has no more right to administer the Christian ordinances of baptism and the Lord's Supper, than any other group of unprincipled men who repudiate Jesus Christ as the Divine Head of the Church, and go through the blasphemous farce of electing themselves members of "the holy priesthood". And yet Mormons tremble at the dictates of this bogus priesthood, and fear to exercise the freedom of opinion which is their right. The 7th, 8th, 9th, and 10th Chapters of Hebrews give us Divine instruction as to the fact that all priesthood was forever fulfilled, and came to an end in Jesus Christ.

4. *Mormonism imposes upon the people a counterfeit group of apostles.*

It requires four things to make a true apostle:

First, He must have been acquainted with Jesus Christ before His crucifixion.

Second, He must have seen Christ after His resurrection from the dead.

Third, He must have received his commission as an apostle directly from Christ, as Divine Head of the Church.

Fourth, He must be able to work miracles to show that God sent him.

So that any group of men now who say they are apostles, are simply willful deceivers, and the truth is not in them.

THE DOCTRINES OF THE MORMON SYSTEM

All that has been said under the preceding division about

the characteristics of Mormonism, has been a setting forth of its false and anti-Scriptural teachings on the four important subjects of prophecy, revelation, Divine authority of the bogus priesthood, and the bogus apostles. The Mormon Church does not publish its peculiar teachings and beliefs. If it did, it would gain no more converts; it waits until its converts are thoroughly entrapped before its peculiar doctrines are disclosed. Its whole system is carried on, so far as new converts are concerned, by means of the most systematic deception. Its missionaries wear black frock coats and white cravats so that the people are deceived into supposing that they are Christian ministers.

In the Spring of 1844, when the Mormon Church was being severely condemned all over the country, John Wentworth, who was publishing a paper in Chicago, asked Joseph Smith to state what the Mormons believe. Smith and some of his associates put their heads together, and sent out thirteen articles as a summary of Mormon belief. It is simply another piece of deception, for these articles do not contain one doctrine peculiar to Mormonism, but are rather a summary of doctrines held by the Christian denominations. And yet they stand today as representing Mormon belief. When we come to test these articles by the official books of Mormonism, we find they are thoroughly deceiving. Let us take up the first six or seven of these pretended articles of belief, and see how misleading they are.

"ARTICLE 1. WE BELIEVE IN GOD THE ETERNAL FATHER, AND IN HIS SON JESUS CHRIST, AND IN THE HOLY GHOST."

1. By God the eternal Father, the Mormon officials mean Adam. (For convenience we will use the following abbreviations: B. of M. for Book of Mormon; D. & C. for Doctrine and Covenants; P. G. P. for Pearl of Great Price; Comp. for Compendium of Mormon Doctrine; Key, for Pratt's Key to Theol.; J. of D. for Journal of Discourses—volumes of Mormon Sermons; and M. C. for Mormon Catechism.) Brigham

Young taught that Adam was promoted to be the god of this world: "He (Adam) is our Father and our God, and the only God with whom we have to do". (J. of D., Vol. I, p. 50.)

2. This Adam-god is a polygamist. "When our Father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him". (Brigham Young, J. of D., I, 50.)

3. The Mormon officials teach that those who build up large polygamous establishments on earth, will be promoted to be gods in the heavenly world, and will rule over kingdoms. Take this heathen teaching of Joseph Smith: "God Himself was once as we are now, and is an exalted Man [in other words, simply a big Mormon]. . . . And you have got to learn how to be gods yourselves, the same as all gods have done before you". (J. of D., VI, 4; Comp. 283.)

4. It will be seen that Mormonism believes in many gods. "Are there more gods than one? Yes, many". (Catechism.)

5. These gods continue to have children forever. "Each god, through his wife or wives, raises up a numerous family of sons and daughters, . . . for each father and mother will be in a condition to multiply forever and ever". (The Seer, 1, 37.) This is directly contrary to our Saviour's teaching in Mark 12:25: "For when they shall rise from the dead, they neither marry nor are given in marriage; but are as the angels which are in heaven".

It seems incredible that such dishonoring heathenish views of God, the Almighty Creator and Governor of the world, should be held and propagated in Christian America, by an organization calling itself "The Church of Jesus Christ of Latter-Day Saints". Paul's statement in Rom. 1:21-24 seems verified in them.

6. They teach that the Holy Spirit is a kind of ethereal substance diffused through space. "The purest, most refined and subtle of all these substances (such as electricity, galvan-

ism, magnetism) . . . is that substance called the Holy Spirit". (Key, p. 39.)

How refreshing to turn to the Divine Word and read its convincing and authoritative teachings about God. We read in Gen. 1:1: "In the beginning God created the heaven and the earth"; in Deut. 6:4: "Hear, O Israel, the Lord our God is one Lord"; in Psa. 104:1: "O Lord my God, Thou art very great; Thou art clothed with honor and majesty"; in Isa. 45:5: "I am the Lord, and there is none else"; in John 4:24: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth"; in John 14:26: "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you". The Holy Spirit, then, is a Divine Person, and not an "ethereal substance".

"ARTICLE 2. WE BELIEVE THAT MEN WILL BE PUNISHED FOR THEIR OWN SINS, AND NOT FOR ADAM'S TRANSGRESSIONS."

But that is very different from holding that Adam did not transgress the law of God. Here is the teaching of the Mormon Catechism: "Was it necessary that Adam should partake of the forbidden fruit? Yes, unless he had done so, he would not have known good and evil here, neither could he have had mortal posterity".

"Is it proper for us to consider the transgression of Adam and Eve as a grievous calamity, and that all mankind would have been infinitely more happy if the Fall had not occurred? No, but we ought to consider the Fall of our first parents as one of the great steps to eternal exaltation and happiness". (Catechism, Chapter 8.) What saith the Scriptures: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). "Wherefore as by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord".

"ARTICLE 3. WE BELIEVE THAT THROUGH THE ATONEMENT OF JESUS CHRIST ALL MANKIND MAY BE SAVED, BY OBEDIENCE TO THE LAWS AND ORDINANCES OF THE GOSPEL".

1. That is, the bogus Mormon Gospel. According to the official teachings of Mormonism, who was Jesus Christ? The son of Adam-god and Mary. "The Father has begotten him in his own likeness. He was not begotten of the Holy Ghost. And who is the Father? He is the first of the human family". (Brigham Young, J. of D., I, 50.)

2. Christ is represented as having plural wives. "We say it was Jesus Christ who was married (at Cana to the Marys and Martha), whereby He could see His seed before He was crucified" (Apostle O. Hyde, Sermon).

"The atonement made by Jesus Christ brought about the resurrection from the dead, and restored life". (B. of M. Alma, 42:23.) "Redemption from personal sins can only be obtained through obedience to the requirements of the Gospel [Mormon ceremonies] and a life of good works".

"Will all the people be damned who are not Latter-Day Saints? Yes, and a great many of them except they repent speedily". (Brigham Young, J. of D., I, 339.) Our Saviour said: "For God sent not His Son into the world to condemn the world, but that through Him the world might be saved".

"ARTICLE 4. WE BELIEVE THAT THE FIRST PRINCIPLES AND ORDINANCES OF THE BIBLE ARE: First, Faith in the Lord Jesus Christ; Second Repentance; Third, Baptism by Immersion for the Remission of Sins; Fourth, Laying on of Hands for the Gift of the Holy Ghost."

1. "The sectarian doctrine of justification by faith alone has exercised an influence for evil since the early days of Christianity". (Talmage's Articles of Faith, p. 120.) Paul says: "For ye are all the children of God by faith in Jesus Christ" (Gal. 3:26).

2. How to obtain the Holy Spirit: "There is a set mode by which this great gift (the Holy Spirit) is conferred upon

mankind . . . the laying on of hands by men who have themselves received it, and have been called of God and ordained to administer it". (That means the Mormon priesthood.) Our Saviour said: "How much more shall your Heavenly Father give the Holy Spirit to them who ask Him". The Holy Spirit, our Saviour teaches, is given in answer to prayer, and is not dependent on the priesthood of the Mormon Church, or any other church.

"ARTICLE 5. WE BELIEVE THAT A MAN MUST BE CALLED OF GOD BY PROPHECY, AND BY THE LAYING ON OF HANDS, BY THOSE WHO ARE IN AUTHORITY, TO PREACH THE GOSPEL AND ADMINISTER IN THE ORDINANCES THEREOF."

According to Mormonism, the only persons who have any right to administer the ordinances of Baptism and the Lord's Supper are the representatives of the Mormon priesthood. It unchurches all the Christian denominations, and impudently claims that the Mormon Church is the only true church; whereas it is not a church at all in the New Testament sense, and has no more authority than Dowie had, or Mrs. Eddy. Its priesthood is bogus in its origin and its authority. They are what our Saviour calls "thieves and robbers".

Paul says in Eph. 4:11, 12: "And He [Christ] gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

"ARTICLE 6. WE BELIEVE IN THE SAME ORGANIZATION THAT EXISTED IN THE PRIMITIVE CHURCH; NAMELY, APOSTLES, PROPHETS, PASTORS, TEACHERS, EVANGELISTS, ETC."

We have shown that it is impossible for men to be true aposties now. Nor is there any warrant in the New Testament for such bogus officials as the "First Presidency of the Church", with its two Counsellors, or for the "High Council", with its despotic methods.

The Mormon Church pronounces damnation upon Christian believers who receive baptism from the hands of Christian

ministers. "Any person who shall be so wicked as to receive a holy ordinance of the Gospel from the ministers of these apostate [Christian] churches, will be sent down to hell with them unless he repents of the unholy and impious act". (The Seer, Vols. 1 & 2, p. 255.) Our Saviour said to His disciples, and to all who should become His disciples to the end of time, in Matt. 28:19: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost".

"ARTICLE 7. WE BELIEVE IN THE GIFT OF TONGUES, PROPHECY, VISIONS, HEALING, INTERPRETATION OF TONGUES."

"ARTICLE 8. WE BELIEVE THE BIBLE TO BE THE WORD OF GOD, SO FAR AS IT IS CORRECTLY TRANSLATED; WE ALSO BELIEVE THE BOOK OF MORMON TO BE THE WORD OF GOD."

1. The priesthood can make additional Scriptures: "Wilford Woodruff is a prophet, . . . and he can make Scriptures as good as those in the Bible". (Apostle J. W. Taylor, Conference, Salt Lake, April 5, '97.) "The living oracles [pretended priestly revelations] are worth more to the Latter-Day Saints than all the Bibles". (Apostle M. W. Merrill, Conference, Salt Lake, Oct., '97.)

2. Paul tells us, on the other hand, in 2 Tim. 3:16, that all genuine Scripture "is given by inspiration of God".

The disgusting doctrine of plural marriage is omitted from these Articles of Faith. But it still stands in the Book of Doctrine and Covenants as a revelation from God to be observed under pain of eternal damnation. Yet as Mrs. Orson Pratt said: "This pretended revelation was simply a dishonest trick on the part of Joseph Smith to cloak over his own wicked and immoral life, and to keep the peace in his household". It will be seen that the Mormon people are required to accept the pretended revelation sanctioning plural marriage, on pain of eternal damnation, from the following quotation from this bogus revelation which still stands in their official book:

"For behold I reveal unto you a new and an everlasting

covenant; and if you abide not that covenant then are you damned: for no one can reject this covenant and be permitted to enter into My glory. . . . And again, as pertaining to the law of the Priesthood, if any man espouse a virgin and desire to espouse another, and the first give her consent; and if he espouse the second and they are virgins and have vowed to no other man, then he is justified; for he cannot commit adultery with that that belongeth unto him and to none else; and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong unto him; and they are given unto him; therefore is he justified." ("Doctrine and Covenants," chap. 132.)

Now, what is this but a depraved and cunning bribe to every kind of social immorality? And that has been its direct result for two generations, with the iniquity still going on.

It is difficult for any one to study this Mormon system as a whole, without coming to the conclusion that there is something in it beyond the power of man, something positively Satanic. And does it not seem to be a reproach on the Christian churches of this country that, after eighty years, such a system of downright heathenism should still hold the people of one of the great states of the West in absolute bondage, and through its hierarchical power, by means of colonization, be able to influence the election of senators and representatives in Congress from five other states? This latter fact makes it a national and not a local problem. The one important thing to be done is to double the Christian missionary forces in Utah, in order to bring deliverance to those who are in bondage.

CHAPTER XI

EDDYISM, COMMONLY CALLED "CHRISTIAN SCIENCE"

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One of the keenest observers of America has made the remark that "the reason so many new isms are constantly springing up is because the old Gospel is so hard to live." People are looking for a comfortable life here, and an easy way to heaven. They are scanning earth and sky for a royal road. The fight with sin which the Gospel demands is a fierce and bitter fight; and many men and women are anxiously searching for a way of escape, desiring to be "carried to the skies on flowery beds of ease."

This desire lies at the basis of Eddyism. Its fundamental principle is that sin and sickness have no real existence. They may be banished by a process of thought. There is no matter; mind is everything. And, in proportion to the progress of the individual in this creed, all disagreeable and unpleasant things vanish.

Mrs. Eddy's basic propositions are four in number, and are thus expressed in her own words: "First, God is all in all. Second, God is good, good is mind. Third, Spirit, being all, nothing is matter. Fourth, Life, God, omnipotent good, deny death, evil, sin, disease. Disease, sin, evil, death, deny good, omnipotent God, Life" (p. 113, "Science and Health").* Unconscious of the absurdity of the thing, she placidly tells us that since these statements may be read back-

*NOTE: All quotations from "Science and Health" in this article are from the Edition of 1903.

ward as well as forward, this is a proof that they are true! "The Divine metaphysics . . . . . proves the rule by inversion." So far as their value goes, these four propositions might just as well be read perpendicularly, or obliquely. And by the same method of argument, it would be easy to prove that angels, archangels, cherubim and seraphim, are butterflies, lizards, guinea pigs and horses.

It is not necessary in this article to review Mrs. Eddy's life or discuss her personality. It is interesting as the study of an eccentric character, but the personal aspect of this subject is a minor aspect.

In seeking for the exact teachings of this ism, we naturally turn to the fountain and source of it all, the text-book, "Science and Health." This book is to Eddyism all that Blackstone is to the lawyer, or the pharmacopoeia to the physician—and a good deal more,—for never did a body of people accept the utterances and decrees of a superior more slavishly than do the disciples of this cult accept those of its founder.

It is out of the question, of course, to consider *all* the teachings or positions of "Science and Health", and other writings of Mrs. Eddy. That would require more space than "The Fundamentals" can give to the subject. To examine only a few of its underlying principles will be sufficient. If these claims can be shown to be contrary to the Word of God and to the experience and common sense of mankind, the whole thing must be rejected as unworthy of confidence. Not only this, but it should be opposed and aggressively combatted as a pestiferous error.

Now, "Science and Health, with Key to the Scriptures" treats of such subjects as Prayer, Marriage, Atonement and Eucharist, Animal Magnetism, Science, Theology, Medicine, Physiology, Creation, and Spiritualism. And these chapters are as utterly destitute of logical arrangement, or natural se-

quence, as if they had been shaken up in a bag and drawn out by a blind man.

Rather than offend the logical sense of the reader, I shall offend the book itself, and selecting a few of these topics consider them in their proper order.

"GOD"

What does Mrs. Eddy teach concerning God? Well, for one thing, that God is not a person. He is "Principle"; and of the same impersonal character as the "principle of mathematics." That is her own analogy—"the principle of mathematics." This statement is iterated and re-iterated with intense positiveness. God, moreover, is the only Principle.

Mrs. Eddy denies that she is a pantheist. This at first is most astounding; but when we turn to her definition of pantheism we understand her denial. Pantheism, she tells us, is "a belief in the intelligence of matter" (p. 129, "Science and Health"). Since waters began to run, the world never heard so wonderful a definition of pantheism. Even Spinoza himself was not a pantheist according to this interpretation of the word. But inasmuch as in Eddyism "there is no matter", and "mind is everything", and "there is no mind but God", sensible people can reach only one conclusion. We have here out and out pantheism.

The author tells us, "There is but one I or Us." "But one I or Us"! Mrs. Eddy declares that Christian Science completely cleansed her mind of all such trivial things as grammar. It certainly looks so. Again, we are told that "God is the only Ego."

Perhaps the adherents of this cult believe its founder when she denies that she is a pantheist, but nobody else believes her. The God of Eddyism is hopelessly entangled in the meshes of His own creation. He is imprisoned as the sap is imprisoned in the tree.

"PRAYER"

Consequently, the teachings of "Science and Health" preclude all need and all possibility of prayer. If God is only "Principle", one might as well pray to "the principle of mathematics", or to chemical affinity, or to the Constitution of the United States.

There is an entire chapter devoted to "Prayer". But it is not Christian prayer at all. Mrs. Eddy's prayer is virtually a soliloquy, or an attempt at auto-suggestion. And this kind of prayer, we are told, "will be answered, inasmuch as *we shall put our desires into practice.*"

It may be worth while to note a few choice morsels from this chapter. "Desire is prayer," and then by way of a fling at the Christians of the world, we are informed that "the habit of pleading with Divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed." Is that a fact, or a falsehood? *Do* Christian men and women believe as they approach their heavenly Father that He is "humanly circumscribed"? Does such a thought ever occur to any of us who have lived in any true sense a life of prayer?

Later we come upon the statement, that prayer, as understood by the Christian people of the last 1900 years, "*implies the vain supposition that we have nothing to do but ask pardon, and that afterwards we shall be free to repeat the offence.*" I ask, again, is that a *fact* or a *falsehood?* The author either knew that statement to be false, or she did not. If she knew, then she meant to vilify the godly men and women who for all these generations have lifted up holy hands of prayer in the name of Christ their Lord. If she did not know, then it is evident that her chapter on prayer is a tissue of misrepresentations woven out of ignorance, and has as little value as—the remainder of the book.

There is no room within the confines of Eddyism for the

prayer, "God be merciful to me a sinner"—a prayer which, our Lord Himself tells us, sent the publican down from the temple forgiven and justified. There is no place for it because we are distinctly told that "principle does not pardon."

She is against "audible prayer", as she calls it. And having endlessly revised and expurgated, without sense and without conscience, her so-called Divine Revelation, she insists that we, who are not her disciples, worship a "corporeal Jehovah."

She found it impossible to keep her hands off even the Lord's Prayer. Every Sabbath in every one of her congregations her version of the Lord's Prayer is read aloud, sentence by sentence alternately, with that version which we owe to Jesus Christ. The audience, led by one of the readers, recites the Christian version; and the other reader recites Mrs. Eddy's lingo, in which she addresses God as "Our Father-Mother God, all harmonious" (p. 16, "Science and Health"). As another has said, the alternating sentences produce a well-marked, almost physical nausea, as if one had suddenly been plunged into foul air. "The difficulty is to sit still; to resist the longing to get away, out into the street—anywhere to cleanse the mind of these sacrilegious puerilities." I can corroborate this from experience.

As Eddyism is distinctly un-Christian in its views of God, so is it un-Christian in its views of prayer.

"SIN AND ATONEMENT"

Then there is the great fact of sin. Concerning this subject, too, Mrs. Eddy's teaching is pantheistic. It mistakes the whole purpose of Christ's coming into the world. "The Son of Man is come to seek and to save that which was lost." "What shall it profit a man if he gain the whole world, and lose his own soul?" "Thou shalt call His name Jesus, for He shall save His people from their sins." We very well

know that the greatest impediment to man's progress is not sickness, but sin.

And yet in the text-book of Eddyism we are told that "The only reality of sin is the awful fact that it seems real to human belief, until God strips off its disguise." Sin is an illusion, we are informed. And so this scheme seeks to save the sinner by convincing him that he is *not* a sinner —*unless he believes himself to be!* Which is another ear-mark of pantheism. Pantheism necessarily excludes the possibility of sin. And this modern high-priestess of 60,000 American people does the same. If our reason be God's reason, our intelligence God's intelligence, our activity God's activity, of course we cannot sin. If God is Mind, and man is *"the full expression of Mind"* (as "Science and Health" says), there is nothing in us which is not God. God is God in the Apostle John or in the Emperor Nero, in Phillips Brooks or John Wilkes Booth. "God is all in all. God is good. Therefore all is good." Therefore nothing is evil!

Now, this is not merely untrue, but it is pernicious in the highest degree. This is exactly the kind of doctrine which ill-balanced people—morally ill-balanced, I mean—will be only too pleased to welcome. For one person who seriously persuades himself that his headache is not a real headache, you may find twenty only too happy to persuade themselves *that their sins are not real sins.* I have but one name for teaching which denies sin and declares vice to be an illusion: it is neither more nor less than moral poison. Let us face facts. We all should like to know that sin is only a bad dream, as was taught by Brahmanism, and which we shall find to have been a dream when we awake. Men would give almost anything to be delivered from the sense of sin as a dread reality, for it makes them uncomfortable; it interferes with their peace of mind. To be delivered from the acute discomfort of shame, remorse, self-contempt, were surely more desirable

for all men of lofty character than to be cured of any gnawing ulcer that eats into the flesh. And to be so delivered in the name of religion—to be told that since all is God, nothing can be evil—offers a tremendous bribe—a tremendous, but most unholy bribe. To accept this doctrine is to head straight for *moral disaster*. The higher evolution of our race consists in *man's growing sensitiveness to the distinction between good and evil,* and anything calculated to *dull* that sensitiveness, to wipe out that distinction, is high *treason against humanity*. To pretend to solve this problem of evil by denying its existence, to teach that "there is no will that is not God's will," so that whatever the individual does is God's doing, is far worse than folly, or one of the aberrations of an eccentric cult; it is a *crime against the moral universe.*

As to *the Atonement,* or the relation of Christ to the fact of sin, Eddyism favors us with the amazing statement that *"The Atonement is the exemplification of man's unity with God"!* The idea of Christ giving His life as *"a ransom for many"*, of being *"made sin for us"*, though He "knew no sin," is entirely foreign to Mrs. Eddy's scheme. There is *no sin to be atoned for,* and *no need for a ransom to be paid.*

Then, as if it were not enough to deny the reality of sin and the atonement, Eddyism indulges in what to the Christian is blasphemy. For example, "The true Logos is demonstrably Christian Science" (p. 134, "Science and Health"). If that be so, then we might read the first verse of the Gospel according to John in this way: "In the beginning was Christian Science, and Christian Science was with God, and Christian Science was God. All things were made by Christian Science, and without Christian Science was not anything made that was made." We are also told that *the Comforter, the Holy Spirit, is Christian Science!* And *Mrs. Eddy herself* is also the *Word,* and the *Comforter,* and the *Second Advent,* and the *Woman in the Sun,* and the *Last Day.*

A comical side of this presents itself to us in the claim that the prophet Elijah was Christian Science; so were the river *Euphrates,* and the river *Hiddekel,* and the *New Jerusalem!* (See Glossary.)

"THE LORD'S SUPPER"

As related to this whole subject of sin and atonement treated in this sacrilegious manner, we should consider for a moment her parody of the Lord's supper. She tells us that the passover which Jesus ate with His disciples the night before His death "was a mournful occasion, a sad supper"; and that it "closed forever Jesus' ritualism, or concessions to matter." What a contrast between our Lord's last supper and His last spiritual breakfast with His disciples in the bright morning hours, at the joyful meeting on the shore of the Galilean Sea! "This spiritual meeting with our Lord in the dawn of a new light, is the morning meal which Christian Scientists commemorate" (pp. 32-35, "Science and Health").

"Thus does Eddyism heap its insults upon the sacrament itself—the very heart and citadel of Christian worship. Jesus says, 'This do in remembrance of Me.' And Mrs. Eddy and her easy victims immediately set about doing something else. They must not even think of blood or pain or death, for these all are illusions of mortal mind. They will have nothing to do with the Lord's supper, because it is 'a mournful occasion.' And they must always be comfortable, able to forget sin and its consequences! 'The less said of them, the better.' That is her desperate advice. 'I lay down My life for the sheep,' said Jesus Christ, the Son of God. It was a mistake to dwell upon that. The agony in the Garden, the scourging, the torture of the crucifixion, all were errors of sinful sense!"

So it is better, Eddyism thinks, to forget this "sad supper, taken at the close of day . . . with shadows falling around" (p. 32, "Science and Health"), and have a "last spir-

itual breakfast . . . in the bright morning hours" (p. 34, "Science and Health"). No cross, no passion, and a resurrection, not from the dead, but from sleep, or a swoon!

The so-called "Communion Service" used to be held once a year; but in 1908 it was abolished from the Mother Church in Boston, because the crowd was inconvenient. That was the reason assigned, but in her order Mrs. Eddy decreed: "There shall be no more communion season in the Mother Church that has blossomed into spiritual beauty, communion universal and Divine." Thus this "dead rite," as she called it, was done away with.

"RESURRECTION"

It is important to note what Mrs. Eddy has to say about the resurrection of Jesus Christ. "The lonely precincts of the tomb gave Jesus a refuge from His foes", where "He met and mastered, on the basis of Christian Science, all the claims of medicine, surgery and hygiene" (p. 44, "Science and Health"). "But it was not a supernatural act" (p. 34, "Science and Health"). "His disciples believed Jesus dead while He was hidden in the sepulchre; whereas He was alive, demonstrating within the narrow tomb the power of Spirit to over-rule mortal, material sense" (p. 34, "Science and Health"). When "Jesus' students . . . saw Him after His crucifixion," they "learned that He had not died" (p. 46, "Science and Health"). Mrs. Eddy speaks of His condition "after what seemed to be death," and she quotes Paul in this fashion, "we were reconciled to God by the (seeming) death of His Son" (p. 46, "Science and Health").

Now the public does not know all this, or any small part of it, indeed. No follower of Mrs. Eddy, so far as I have discovered, ever mentions these wholesale and outrageous denials of New Testament truth. They never refer to these things either on the platform or in their newspaper corre-

spondence. Hence, until one goes to "Science and Health", to read and find out for himself, he is very apt to be deceived by the brazen pretensions of Mrs. Eddy to a place among Christian teachers.

"HEALING"

Next we are to consider the *matter of healing.* It is the custom of Mother Eddy's followers to point to the wonderful cures that have been effected by themselves and their co-religionists. The aim of the healer is to *persuade the patient that he is not sick, that he has no disease.* If the case is a cancer he is told that the inflammation in the flesh is caused by mortal mind; the seat of the trouble is in the thought, the belief.

A man drinks poison and dies; but it is not the poison that kills him; vicious belief, or mortal mind, sends him to his long home. If he only had been able to convince himself that the poison was pure, clear spring water, it would have done him no injury.*

The infant when he utters the first wail has an "inherited" belief in pain! The horse when left standing without his blanket on a bitter winter day takes cold because there is a sort of universal horse conviction that this will happen.† And this is called "science"! Of course, it is as unscientific as anything ever foisted upon the attention of the world—a mere jumble of unlearned assumptions without a scintilla of proof. It is the philosophy of idealism gone mad.

*"If a dose of poison is swallowed through mistake, and the patient dies, even though physician and patient are expecting favorable results, does human belief, you ask, cause this death? Even so; and as directly as if the poison had been intentionally taken" (p. 177, "Science and Health").

†"You can even educate a healthy horse so far in physiology that he will take cold without his blanket; whereas the wild animal left to his instincts, sniffs the wind with delight. The epizootic is a humanly evolved ailment, which a wild horse might never have" (p. 179, "Science and Health").

This does not mean that the followers of Mrs. Eddy do not effect cures. They do. But just as astonishing cures, and a great many more of them, are effected by Catholic shrines all over the world—at Lourdes, for example—and by relics such as those of St. Anne in New York City. Francis Schlatter, in Denver a few years ago, and Alexander Dowie, in Chicago, probably far surpassed in this respect any single follower of Mrs. Eddy who ever coped with the ills that flesh is heir to—not even excepting the founder of the sect herself. And yet none of these other healers ever thought of denying the facts of the material world.

The claims of Eddyism to cure organic diseases break down under the most elementary rules of criticism. That it does cure "functional" diseases, all will admit, for it is simply a matter of suggestion. It never has cured, and never will cure, any diseases, except those which have been cured again and again by "mental therapeutics." And from the works of healing in the temples of Aesculapius down to the present time, mankind has used, for better or worse, mental therapeutics.

We often wonder why Mrs. Eddy and her followers are so sure that God is a physician, but are unwilling to trust Him as a surgeon. She is ready to turn over into His hands every case of stomach trouble or liver complaint; but for a broken leg or a dislocated shoulder, she wants a surgeon!

I make bold to repeat that Eddyism has not one iota of evidence to support its theory of healing; "no evidence," as another has said, "but would be thrown out of the lowest police court." Its cures differ neither in character nor in numbers from those effected by others, as remarked above. And all may be accounted for by the well-known fact of the influence of mind over mind, and of mind over body.

Professor Carpenter, the English physiologist, speaking

of what is known as "expectant attention," says: "There is scarcely a malady in which amendment has not been produced by practices which can have had no other effect than to direct the attention of the sufferer to the parts, and to keep alive his confident expectation of a cure." But, as everybody knows, this method of operation will not cure diseased tissues, set broken bones, or heal structural derangement.

Neither will it cure a toothache permanently, as the followers of Mrs. Eddy themselves prove by their patronage of the dentist. When one discovers, as I have more than once, a devout follower of Mrs. Eddy resting uneasily in a dentist's chair, he naturally asks himself if the nerves in the teeth are the *only* nerves that can cause pain?

Some years ago Mrs. Eddy herself had a tooth removed under local anaesthesia. It caused her theories to be held up to ridicule in a good many quarters. In her reply she gave out this ingenious explanation: that the dentist's belief in the means he employed was a mental force which combined with her own—exerted in a different direction—and produced a painless operation as a *logical, mathematical* "RESULTANT OF FORCES" (Brooklyn Eagle Library, 1901).

Eddyism, therefore, denies evident facts, and claims for facts what universal experience proves to be false. Its advocates themselves give the lie to their creed every day of their lives by treating their bodies as if they were real. They eat and drink, and with the change of seasons they change the weight of their apparel. Mrs. Eddy declares that *"Man has a sensationless body"* (p. 280, "Science and Health"). But yet *"one should not tarry in the storm if the body is freezing"* (p. 329, "Science and Health"). Why not? If the body is "sensationless," it will not be affected in the least by the degrees of Fahrenheit, either up or down. Anyway, Mrs. Eddy insists that there is neither heat nor cold. "Heat and cold are products of mind."

ITS CRITICS

Of course, every one who denounces "Science and Health" is immediately reminded by the erudite members of this cult that he *does not understand* the book; and that he will forever be incapable of understanding its profundities until he becomes a disciple. His mental capacity will have to be enlarged before he can appreciate the fine distinctions to be found in the learned writings of this lady. It is amusing. A man, like General Horatio C. King, for example, may be college bred; may have spent years in the practice of the legal profession, and other years as a newspaper editor, and still others as an author; he may have traveled extensively, and been a student of the Bible all his life; but if he criticises "Science and Health", it is because he cannot understand its philosophy. A man may be acquainted with the entire history of thought from Thales to Hegel, he may be able to read Kant's "Critique" with some degree of pleasure; he may have spent years in the company of Spinoza, Descartes, Locke, Leibnitz, and other thinkers, but he is out of court as a critic unless he acknowledges the vast superiority of Mrs. Eddy. But if one is willing to make this acknowledgement—even though he be ignorant as night of all things else—he is at once entitled to a place among the wise men!

NUMBERS

The pity of it all is that the jargon of "Science and Health", and its kindred publications, is accepted as Gospel by over 60,000 people in this enlightened land of ours.

It is well known that Eddyism claims anywhere from one to three millions in America. The official figures as given by Dr. Carroll in the last religious census are *85,717*. But many of these even "are counted as members of the Mother Church in Boston, and also members of the branch churches throughout the world!" Dr. Carroll's estimate is that there are at

least 20,000 duplications—which would leave a grand total for the last census of about 65,000 members. The official board has now for several years declined to give any reports to the public, which may mean that the crest of the wave was reached some time ago, and the movement has begun to recede.

But even though the numbers were as great as claimed, this would prove nothing as to the truth of Mrs. Eddy's teachings. In India there are millions who worship the Ganges, and other millions who worship cows—and the Hindu mind is second to none in the world in its metaphysical aptitudes. It is sad to think that a single man or woman should be misled by Joe Smith, Alexander Dowie, or Mary Baker Eddy.

DISHONESTIES

But these false claims are not the only dishonesties perpetrated by Eddyism. The pages of "Science and Health" teem with them.

The press agents of Mrs. Eddy will tell you that "unless preaching is accompanied by signs of healing the sick, one has no proof that he is presenting the Gospel as the Master said it should be."* But it is a dangerous thing to prove too much. If healing the sick is a necessary adjunct to presenting the Gospel, so is the power to "speak with tongues," "take up serpents", "drink any deadly thing", "cleanse the lepers", and "raise the dead." It looks, therefore, as if, according to their own argument, all the lecturers and press agents and publishers and "readers" of Eddyism should immediately retire and cease their propaganda.

How many dead have they raised in any community, from Boston down to the smallest town in which they have established themselves? One has a feeling that it would not be

* Lloyd B. Coate.

difficult to give the figures. How many lepers have they cleansed? There are plenty of opportunities in the world to try their hand at this. Let some of them repair to Molokai, for example, and get to work. Or does Eddyism enable any of its most ardent devotees to handle serpents that have poison in their fangs? Or to drink carbolic acid, just by way of proof? Or to speak with foreign tongues, without a course of study? How many languages did Mrs. Eddy speak? It looks as if she could not speak one with any very great degree of accuracy.

But then she told the world that her Divine revelations had purged her mind of all such trifles as Latin and Greek and Hebrew. She certainly should not have been so reckless with her "new tongues," since, according to her own teaching, Jesus meant all His disciples to possess and use them.

Take another example of dishonest treatment of the Word of God. In "Science and Health" (p. 75), after quoting the words of our Lord to His disciples, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep," Mrs. Eddy declares that "He restored Lazarus by the understanding that he had never died," and this in spite of the fact that in the third verse below that in which Christ uses the figure of sleep—discovering that the disciples did not understand—He "said unto them *plainly*, Lazarus is dead."

Again, "the injunction, 'Believe . . . and thou shalt be saved!' demands self-reliant trustworthiness." Every student of the Bible knows that these are the words of Paul to the Philippian jailer, and that he says, "Believe on the Lord Jesus Christ, and thou shalt be saved." The Apostle is enjoining the very opposite of "self-reliant trustworthiness." He is showing to the trembling jailer that Jesus is the One upon whom he must rely!

No doubt many of her disciples who were formerly members of the evangelical churches think they still have the same Saviour as of old. But it was her boast that she had "taken

away their Lord." In a letter to Judge Septimius J. Hanna, the founder of Eddyism says: "I have marveled at the press and pulpit's patience with me, when I have taken away their Lord."

Suppose a minister of the Gospel were to declare that "the true Christ is Calvinism", or that "Arminianism is the Holy Spirit", or that "Lutheranism lights the fires of the Holy Ghost", how long would it take the public to discover that such a man was unworthy of a place among Christian teachers? Yet this woman has gone on perpetrating blasphemies of this sort year after year. And when she and her followers are criticised and their statements denounced, some people are horrified and talk about persecution.

ABSURDITIES

In conclusion, let us notice two or three specimen absurdities from the pages of "Science and Health", in addition to those already mentioned. They are taken somewhat at random.

"Because the muscles of the blacksmith's arm are strongly developed, it does not follow that exercise has produced this result. . . . The trip hammer is not increased by exercise. But why not, since muscles are as material as wood or iron?" (pp. 198 and 199, "Science and Health").

"Destructive electricity is not the offspring of an Infinite Good." Which implies a radical difference between harmful and harmless electricity. When it attends strictly to business and follows the wires, it is a moral agent; but when it breaks away, burns out a fuse, or sets a house afire, it becomes immoral!

"The Christian Scientist takes the best care of his body when he leaves it most out of his thoughts." Therefore, the Spanish beggars and the Italian lazaroni would make ideal members of Mrs. Eddy's organization.

"The less mind there is manifested in matter, the better. When the unthinking lobster loses his claw, it grows again. If the science of life were understood . . . the human limb would be replaced as readily as the lobster's claw—not with an artificial limb, but with a genuine one" (p. 489, "Science and Health"). It did not seem to occur to the author that while the lobster's claw grows again, *the lamb's tail* does not. But this is accounted for, no doubt, by the proposition that "the less mind there is manifested in matter, the better." The lobster gets his claw again because he has so little mind; the lamb does not get his tail, and the man does not get his leg, because each one of them has too much mind. The only hope for the one-legged man, then, is to become either a lunatic or a lobster!

And yet there are people who are willing to apply to this farrago of irreligion and nonsense two of the most significant words in the English language, "Christian" and "Science."

It is comforting, however, to know that it will come to an end by and by, and will be numbered with many other strange and indefensible infatuations that have "gone glimmering through the dream of things that were."

CHAPTER XII

MODERN SPIRITUALISM BRIEFLY TESTED BY SCRIPTURE*

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I. ORIGIN AND GROWTH

Modern Spiritualism claims as its birthday March 31, 1848, and the place of its birth Hydesville, Wayne County, New York, U. S. A.; but it is in reality almost as old as the world's history, and will go on to its close.

That the number of adherents of Modern Spiritualism is amazingly large is borne out by Dr. F. Maack, of Hamburg, writing so recently as 1910. As an antagonist of Spiritualism, he is not likely to overstate the numbers. In Berlin alone, he says, there are probably 10,000 Spiritualists, among them exalted and court personages; 400 mediums, and from fifteen to twenty societies. In North America there are said to be 16,000,000 adherents; while in the whole world it was computed that in 1894 there were 60,000,000 Modern Spiritualists, with 200 journals exclusively devoted to the propaganda of this awful system. The number has grown considerably since. Add to these the demonized races of the heathen world; the millions of China, Japan and India; the countless tribes of Africa; the savage hordes of the Sudan; the cannibal inhabitants of the South Sea Islands; and you complete roughly the picture of Spiritualism covering the earth with darkness—Ancient Spiritualism in the East, and Modern Spiritualism in the West, bringing in its train wickedness of every hideous kind.

*Condensed for the Fundamentals.

II. ATTRACTIONS OF SPIRITUALISM

Spiritualism, like all systems of error, works to a large extent underground. It does not present itself in its true colors to the uninitiated. Once a dupe is caught in its toils he is drawn farther and farther away from God.

Some are attracted to it through sheer curiosity. The love of the unknown allures them. Some, believing it to be mere trickery, think they can detect the fraud, and so get entangled in the *real* thing. That there is trickery in it is certain; but with full allowance for all this, there are effects produced which can be attributed only to the influence of personating demons. Others again are drawn into it by the deep desire to fill the aching void made by the death of a loved one. When David, after agonizing prayer for the life of Bathsheba's child, heard of his death, he asked, *"Can I bring him back again? I shall go to him, BUT HE SHALL NOT RETURN TO ME"* (2 Sam. 12:23). David evidently knew nothing of intercourse with the spirits of the departed.

III. REFUSES TEST OF SCRIPTURE

A well-known spiritualistic author, writing under the *nom de plume, "Oxford, M. A.,"* says: "So long as you reply to our arguments with a *text,* we cannot teach you. Any one who can so reply is beyond reach of reasonable teaching" ("Spirit Teachings," p. 198).

The author of *"Outlines of Spiritualism for the Young,"* says: "To assert that it [the Bible] is a holy and Divine book, that God inspired the writers to make known His Divine will, is a gross outrage on, and misleading to, the public. . . . The truth is, the Old Testament is neither more nor less than Jewish history. . . . The New Testament is made up of traditions and theological speculations by unknown persons. A book so full of errors . . . requires to be read with care" (*"Outlines,"* pp. 13, 14).

Refusal of the Bible could not be more explicit.

IV. MODERN SPIRITUALISM FORETOLD

The rise and progress of Modern Spiritualism is clearly indicated in Holy Scripture: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats" (1 Tim. 4:1-3). The gravity of the warning is emphasized by the way it is introduced, *"Now the Spirit speaketh expressly."*

"SEDUCING SPIRITS"

So crafty is the enemy that the spirits often advise the uninitiated to pray and to read the Bible. While the *immediate* purpose of such advice is to gain the victim's confidence, the *ultimate* object is to undermine faith in the Scriptures. The spirits giving such advice are well described as *"seducing spirits."*

A lady, a Christian worker, was persuaded to attend a Spiritualistic meeting. She was advised to read the Bible and pray. This led her to believe that the spirit of a Christian was speaking to her. When the "seducing spirits" had thus gained her confidence, they led her to question certain parts of the Bible. The result was that she became a complete infidel, going absolutely to the bad, not only spiritually but morally. "By their fruits ye shall know them."

In the temptation in the wilderness we see how Satan quoted Scripture, leaving out an essential part for his evil purpose; and we see how a *text* of Scripture sufficed for his defeat. Scripture clearly indicates deceitfulness as his chief characteristic. (2 Cor. 2:11; 2 Cor. 11:14, 15.)

V. THE BIBLE OPPOSED TO SPIRITUALISM

Before quoting a few texts, so dreaded by *"Oxford, M. A."* and his *confrères,* it would be well to clear the ground by

stating that Spiritualists affirm their belief in God as Creator and Sustainer; deny that the Lord Jesus was and is Divine; deny the existence of the devil, demons and angels. They affirm their belief in the existence of an impersonal God, and of human beings, either incarnate—that is, in their human bodies in this world; or discarnate—that is, disembodied in the spirit-world, as they term it. The system is simplicity itself. If there be no devil, Spiritualism cannot be Satanic. If there be no demons, there can be no truth in the charge that the spirits that communicate with the living, claimed by them to be the spirits of departed friends, are in reality personating demons, or "seducing spirits." Thus the way is cleared for Modern Spiritualism.

Under the heading of *"Biblical Spiritualism,"* if you please, the author of "Outlines" quotes a number of passages of Scripture in the vain endeavor to prove that the Bible is not opposed to Spiritualism. In every passage he quotes except one (the well-known case of the witch of Endor), we are given instances of *angelic* visitation. Mark well: in no instance does he quote the plain condemnations of Spiritualism the Bible contains. Is this honest? But since he appeals to the Bible, to the Bible we are well content to turn.

1. OLD TESTAMENT CONDEMNATION

"And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I . . . will cut him off from among his people" (Lev. 20:6; also 19:31).

"A man also, or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones" (Lev. 20:27).

"There shall not be found among you any one . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer" (Deut. 18:10, 11).

"They shall no more offer their sacrifices unto devils" (Lev. 17:7; Deut. 32:17; Psa. 106:37).

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead? [See R. V.] To the law and the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:19, 20).

From the foregoing we see in the Old Testament, that

1. *Spiritualism is sternly forbidden by God.*
2. *It is defiling.*
3. *Its followers GOD would destroy.*
4. *Its mediums, THE PEOPLE were commanded to stone to death.*
5. *It is no new thing. Satan and his myriads of demons have been busy at their work of deception ever since the Fall.*
6. *It is not an advance on Christianity, as some affirm, but a backward movement to the worst features of heathenism.*

Isaiah 8:19, 20 is especially conclusive; plainly showing that it is wrong for the living to seek the dead, rather than God Himself. Spiritualism is the setting aside of God Himself, hence of morality, uprightness, and every true principle.

2. NEW TESTAMENT CONDEMNATION

"Then was Jesus led up of the Spirit in the wilderness to be tempted of the devil" (Matt. 4:1). This proves that there is a personal devil. Indeed, only one person is called in Scripture *the devil,* the Greek word meaning *the accuser.* Demon is really the correct description of the myriad fallen spirits who own Satan as their prince. (Matt. 12:24.)

"They brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed [Greek: daimonizomai—demonized or demon-possessed] with devils, and those which were lunatic, and those that had the palsy; and He healed them" (Matt. 4:24).

This passage is most important, as from it and other Scriptures it is plain that demon-possession is distinct from disease, though the two are often, and naturally, present together; for disease is the product of sin. It has been contended that demon-possession and lunacy are the same, but this Scripture shatters that contention, as it differentiates between them:

"There met Him two possessed with devils . . . and, behold, they cried out, saying, . . . Art Thou come hither to torment us before the time? . . . So the devils besought Him, saying, If Thou cast us out, suffer us to go away into the herd of swine. And He said unto them, Go. And when they were come out, they went into the herd of swine; and, behold, the whole herd of swine ran violently down into a steep place into the sea, and perished in the waters" (Matt. 8:28-32).

"And there was in their synagogue a man with an *unclean* spirit; and he cried out, saying, Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God" (Mark 1:23, 24).

These passages prove that demons know and recognize the authority of the Lord Jesus as the Son of God; that they are aware of their future, and dread it.

"Jesus . . . rebuked the *foul* spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him" (Mark 9:25, 26; Rev. 18:2).

From these Scriptures and the preceding one (Mark 1:23, 24) we learn the unclean character of these seducing spirits. Further, that they are strong, sullen and vicious, and can hurt their victims physically to a dangerous degree.

The case is cited of a minister who took up automatic writing. At first the communications were pure, and expressed

in beautiful language. After a time they became mixed with obscene language. Then he heard voices, and things so preyed upon his mind that he became insane, and died in three months, raving mad.

The following well-known passage from Spiritualistic literature is very significant: *"They come, THE DOOR ONCE OPEN, in crowds, in riotous invasion. They run, they leap, they fly, they gesticulate, they sing, they whoop, and they curse. . . . Mind, body, soul, memory and imagination—nay the very heart—are polluted by the ghostly canaille."*

May God preserve the writer and reader from ever opening the door to such diabolical wickedness; or if already opened, may he or she seek the power of Him, who is stronger than the strong man armed, even of the Lord Jesus Christ.

"Mary called Magdalene, out of whom went *seven* devils" (Luke 8:2).

"And Jesus asked him saying, What is thy name? And he said, Legion, because many devils were entered into him" (Luke 8:30).

Here is evidence that more than one demon may take possession of the human body. Mediums admit that at times several spirits control them, and hence the incoherency of the messages.

"A certain damsel possessed with a spirit of divination met us . . . the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. . . . But Paul being grieved, turned and said to the spirit, I command thee in the name of the Lord Jesus to come out of her. And he came out the same hour" (Acts 16:16-18).

"Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth. And there were seven sons of one Sceva, a Jew,

and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know and Paul I know; but who are ye? And the man, in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of the house naked and wounded" (Acts 19:13-16).

The contrast between these passages is deeply instructive. The damsel, possessed by the evil spirit, advertises Paul and his companions as "servants of the most high God, which show unto us the way of salvation." Her conduct, very like that of modern mediums, who advise the reading of the Bible and prayer, did not deceive the Apostle. Observe how the Apostle uses the name of One whom he knew; whereas the exorcists, mere imitators, said, "We adjure thee by Jesus whom Paul preacheth," that is, One of whom *they* knew nothing for themselves. The consequences were disastrous; for instead of resisting the devil, and the devil fleeing, as in Paul's case of exorcism, the demon urged his victim to deeds of violence.

"The things which the Gentiles [heathen] sacrifice, they sacrifice to devils, and not to God" (1 Cor. 10:20, 21).

This passage proves that behind heathendom, idol worship, sun worship, etc., there is demon power; that heathendom with its frightfully wicked, base, voluptuous customs, is a vast system of Spiritualism. Missionaries in India and heathen lands are able to confirm what I allude to here.

"And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone and of wood. . . . neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" (Rev. 9:20, 21).

"They are the spirits of devils, working miracles" (Rev. 16:14).

Rev. 9:20, 21 clearly identifies the worship of devils with

that of idols of gold, etc., and shows how violence and immorality are its accompaniments; while Rev. 16: 14 adds the power of working miracles.

The reader now has before him most ample testimony from Scripture as to the source of Spiritualism, its wickedness and powers, and of the utter condemnation meted out to it by God.

3. THE ONE POSSIBLE EXCEPTION

There is possibly one solitary instance in Scripture in which God permitted the spirit of one departed to revisit the earth for a specific purpose. (See 1 Sam. 28: 3-25.) We have here either a piece of skilful acting on the part of the witch of Endor; or, what seems more natural, there was a real appearance of Samuel at the behest, not of the witch, but of God Almighty Himself. King Saul, after a long course of evil, was in sore straits. In his dilemma he enquired of the Lord, but He did not answer him, "neither by dreams, nor by Urim nor by prophets." Disguised, Saul asked the witch to bring up Samuel. God then intervened. He restrained the personating demon from appearing at the medium's behest, and, judging from the matter-of-fact narration, allowed the spirit of Samuel to appear. The medium was evidently astonished beyond measure. "When the woman saw Samuel, she cried with a loud voice," charging Saul with deception.

This is the only case on record in the Scriptures where, apparently, the spirit of one departed has been permitted to revisit the earth for a specific purpose, whereas Spiritualists claim that there is continual intercourse between living persons and departed spirits. And note, Samuel did not come at the call of the medium of Endor, and God will not allow the spirits of the departed to be at the beck and call of any medium, who may be of questionable character. 1 Chron. 10: 13, 14 specifically tells us that Saul died for his transgressions, including his invoking the demon's aid: "So Saul died for his transgressions, . . . *and also for asking*

counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord."

VI. CONCEPTION OF CHRIST

We have seen how the blessed Saviour went about "healing all that were oppressed of the devil;" showing what He thought of Spiritualism. Yet, in spite of such plain testimony, Dr. Wisse, a noted Spiritualist, said: "All testimony received from advanced spirits only shows that Christ was a *medium* or reformer in Judea; that He is now an advanced spirit in the sixth sphere; but that *He* never claimed to be God and does not at present."

The late Gerald Massey, poet, and Spiritualist, wrote: "I do not find that Christ claimed for Himself more than He held out as possible for others. When He identified Himself with the Father, it was in the oneness of *mediumship.* He was the great *Medium* or *Mediator.*"*

Could profanity go farther? The Lord Jesus again and again claimed for Himself that which He could share with none other. *"For there is one God, and ONE MEDIATOR between God and man, the Man Christ Jesus; who gave Himself a ransom for all, to be testified in due time"* (1 Tim. 2:5, 6), shatters the whole of his contention. The daring of confounding *medium* with *Mediator* is awful. A blow against redemption is thus aimed. It is not scholarship or philosophy, but profanity and knavery. We may well ask, Why cannot Spiritualism leave Christ's name alone? They seem impelled to endeavor to get His support for their system. It only proves most conclusively that Spiritualists feel the reality of Christianity and of Christ, and are forced to these attentions. They are not continually fighting against Mohammedanism and Brahminism and the like.

*Another noted Spiritualist, Dr. J. M. Peebles, wrote, "The Apostle (Paul) with a singular clearness of perception pronounced the Nazarene a Mediator, i. e., a Medium, between God and man."

VII. THE DENIALS OF MODERN SPIRITUALISM

Modern Spiritualism denies—

1. The inspiration of the Bible.
2. The fall of man.
3. The Deity of the Lord Jesus.
4. The atoning value of His death.
5. The existence of a personal devil.*
6. The existence of demons.
7. The existence of angels.
8. The existence of heaven.
9. The existence of hell.*

Enough has been written to prove the above statements, but it is as well to place it in clear tabulated form, so that the reader may see that Spiritualism is the absolute negation of Christianity. In 1866 at a Spiritualistic conference held at Providence, Rhode Island, U. S. A., at which eighteen states and territories were represented, the following daring resolutions were passed:

1. To abandon all Christian ordinances and worship.
2. To discontinue all Sunday Schools.
3. To denounce sexual tyranny.
4. To affirm that animal food should not be used.

We have so far had ample Biblical proof that 1 Tim. 4: 1-3 applies to Spiritualism in its prediction that in the latter times some would depart from the faith and would pay heed to seducing spirits and doctrines of devils. To this Nos. 3 and 4 resolutions carry us on to "forbidding to marry" and "commanding to abstain from meats."

And yet with all this negation of Christianity Spiritualists continue in many cases to be members and ministers of churches, calling themselves Christian Spiritualists. For instance, the late Rev. H. R. Haweis, M. A., Incumbent of St. James', Marylebone, a special preacher in Westminster

"All spirit people of wisdom, knowledge and love say there is no burning hell . . . no fearful devil."—"Outlines,"* p. 15.

Abbey, and Royal Institution Lecturer, said in 1900 in an address:

"Spiritualism fitted very nicely on to Christianity; it seemed to be a legitimate development, not a contradiction, not an antagonist. . . . Spiritualism had rehabilitated the Bible. . . . They [spiritualistic phenomena] occur every day in London as well as in the Acts of the Apostles."

VIII. "THREE BLACK I'S" OF SPIRITUALISM.

The Rev. Frank Swainson in his addresses on Spiritualism speaks of its "three black I's—Infidelity, Insanity and Immorality."

1. INFIDELITY

In a Spiritualistic book, *"Whatever Is, Is Right,"* circulating among a certain section of advanced Spiritualists, we read the following:

"What is evil? Evil does not exist, evil is good."

"What is a lie? A lie is the truth intrinsically; it holds a lawful place in creation; it is a necessity."

"What is vice? Vice and virtue, too, are beautiful in the eyes of the soul."

"What is virtue? Virtue is good and sin is good. The woman who came to the well of Sychar was just as pure in spirit before she met Christ, even though she was a harlot, as she was afterwards when she went to live a different life. There's no difference between Herod the murderer of the babies in Bethlehem, and Christ the Saviour of men."

"What is murder? Murder is good. Murder is a perfectly natural act."

"What are evil spirits? There are no evil spirits. There is no devil and no Christ. Christ and the devil are both alike."

> "'For not a path on earth is trod
> That does not lead the soul to God.'

"No matter how bad that path may be, whether it be the

path of the liar, the murderer; it is the path of Divine Ordination and Divine Destiny."

2. INSANITY

Dr. Forbes Winslow, Oxford Lecturer on Mental Diseases, of Charing Cross Hospital, said the prevalence of madness *owing to Spiritualism* was on the increase. The late Reader Harris, K. C., wrote: "The most remarkable case of mediumship I have met with was that of a lady, who commenced with a little seemingly innocent table-turning at a children's party, and finished up by death in a madhouse."

Sir William Crookes, claimed by the Spiritualists as a strong sympathizer, wrote: "After witnessing the painful state of nervous and bodily prostration in which many of the experiments have left the medium fainting, pale, breathless, I cannot doubt but that the violence of psychic forces means a corresponding drain on the vital forces."

Is this the high and holy substitute for Christianity? Is this the glorious effect of truth?

3. IMMORALITY

Mr. T. L. Harris, once a Spiritualistic medium, testifies that the marriage vow imposes no obligation on the Spiritualistic husband. They have been known to abandon their own wives, and prefer the company of those of whom the spirits told them that they had a closer spiritual affinity to them. Mrs. Woodhull, elected three years in succession as president of the Spiritist Societies in America, often lectured in favor of free love; and advocated the abolition of marriage ("forbidding to marry"), stigmatizing virtue and responsibility as the two thieves on the cross. She said: "It was the sublime mission of Spiritism to deliver humanity from the thraldom of matrimony, and to establish sexual emancipation." Rev. F. Swainson, writing of a lady of his acquaintance, says: "Up to the time that her husband came into contact with

Spiritism he was all that could be desired. When he took to Spiritism he came in touch with a certain Spiritist woman, who claimed affinity. The result was this, that the man cruelly deserted his wife, and left her to die, as she is dying today, of a broken heart. That man today is passing as a leading official of a Spiritist circle in England."

The charge against the "three black I's" of Modern Spiritualism is well proved.

IX. WHAT SPIRITUALISM OFFERS

I shall now describe what Spiritualism offers in place of the Bible as our guide, Christ as our Saviour, heaven as our eternal home. According to the author of *"Outlines,"* man is made up of a soul, a spiritual body, and a physical body.

"There is something more than the nerves which we cannot see, because it is as fine in its nature as the perfume of flowers. This fine something is called 'nerve-aura' . . . All above what is required for daily use is thrown off like perfume from flowers. . . . Our spiritual bodies are formed of this fine nerve-aura, which is *spiritualized matter*. . . . When our spiritual friends and guardians visit us, they . . . look . . . at our spiritual bodies, and by their purity or otherwise, they can see at a glance what kind of lives we live. . . . People who indulge in evil habits, such as opium or tobacco smoking, and laudanum and intoxicating drink, carry the appetite with them at death; it is because some of the narcotic and alcohol from these things help to compose the spiritual body, that they crave or hunger for their kind. So that these spirit people seek those in the body who still indulge in these bad habits, and get their craving satisfied through other people" (*"Outlines,"* pp. 30-32).

So we read on: "I have explained to you how the spirit-body is formed—that it is the *spiritualized* or *refined* particles of our physical body: so that you will understand me when I tell you that the spirit world is made up of refined or *spir-*

itualized particles given off by the earth. Every blade of grass, every tiny flower, shrub and tree, insect and animal, by their lives cause matter to become refined and spiritualized, which then ascends high above the clouds, and there spreads out in a broad belt, and surrounds the earth, like the rings of Saturn surround that planet. There are a great number of these rings or zones, one beyond the other, which may be called spirit worlds" (*"Outlines,"* p. 33).

Then we are told in *"Outlines"* that in the spirit-world souls may do wrong there, as they do here. When they do, they reap what they sow, and are punished, and thus they are gradually purified and blessed—they become their own saviours, though why they should need to be saved seems a mystery.

We read also that after death, if the spiritual life is kind, and gentle and good, the grosser elements of the spiritual body are eliminated, leaving the body more refined and spiritual; so that it can rise into a higher zone, which, in its turn, is composed of the more refined and spiritualized elements eliminated from this higher zone, and the third zone is composed of the still more refined and spiritualized elements from the second, and so on. And yet people who are too "clever" to believe the Bible are so foolish as to believe such bombastic nonsense put forward without one atom of proof.

X. SHIRKS AWFUL PROBLEMS

In *"Outlines,"* while there is a stout refusal of the doctrine of total depravity, and the fall of man is denied,* there is no attempt whatever to adequately explain the awful sorrow and suffering in this world, and the still more awful sorrow of death. We are told God is too good to allow man's fall or the existence of what is malevolent, like Satan and his demons; but the present awful state of things, which God has

"Thus, by his [man's] intellectual faculties, moral powers, and spiritual nature, he is 'God manifest in the flesh.'"—"Outlines."*

allowed for His own wise and inscrutable purpose, the author of *"Outlines"* shirks and must shirk. He throws away the only lamp of truth—the Word of God. Can we wonder that he walks in darkness, and that his wisdom is folly indeed, fraught with awful consequences?

We have now had ample proof from Scripture that Spiritualism is in reality demonism. Nay, more; in some way or other every form of evil has its origin, I believe, in this cult. Heathendom in its nameless horrors is Spiritualism. All false religions bear features of their common parent. They may vary as to details, and contradict each other (for Satan must have many baits for many minds), but the essence of all evil teaching is Satanic, and therefore Spiritualism in its essence.

XI. THE POWER OF CHRIST'S NAME

While it is well that we should be aware of the awful power of Satan, the believer has no need to be *personally* afraid, if only he keeps near to the Lord and cleaves to His Word. "Resist the devil, and he will flee from you" (James 4:7). "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist, steadfast in the faith" (1 Pet. 5:8, 9). "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Eph. 6:10-13). "Ye are of God, little children, and have overcome them [that is, *spirits* that confess not that Jesus Christ is come in the flesh]; because greater is He that is in you [that is, the Holy Ghost], than he that is in the world [that is, the devil]" (1 John 4:4).

We may walk serenely through this evil world, conscious of the Lord's protecting hand, just as Elisha was calm, con-

scious that he was protected by the mountain being full of horses and chariots of fire. With all the glittering rewards of divination within the reach of the covetous Balaam, if only he would curse God's people, he was obliged to cry out, *"Surely there is no enchantment against Jacob, neither is there any divination against Israel"* (Num. 23:23).

A friend has just given me an authentic instance of the power of Christ's name. A Spiritualist in Bradford invited a Christian neighbor to one of their meetings. The Christian, wearied by her neighbor's importunity, made a compact with her, that if she attended once she would never again be invited. They went to the meeting. After a little while the medium, who had no previous knowledge of her, declared there was a Christian present, and until that Christian left the room they could not proceed. The Christian kept her seat. After a few minutes the medium again said there was a Christian present and insisted that the person should leave the meeting. The Christian lady thereupon retired. When her neighbor returned home, she informed her that the meeting proceeded after she left without any further difficulty. Such is the power of Christ's name.

A SCRIPTURAL TEST

Amidst all the abounding evil, the uninstructed believer might well be bewildered. But Scripture furnishes a simple but thorough test of every system of teaching. It will be seen that the Person of Christ is the test. "Every spirit that CONFESSETH NOT that Jesus Christ is come in the flesh, is not of God; and this is that spirit of antichrist" (1 John 4:3). "He is antichrist, that denieth the Father and the Son" (1 John 2:22). "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3).

CHAPTER XIII

SATAN AND HIS KINGDOM*

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I. SATAN'S ORIGIN AND HOME

The Scriptures give but veiled glimpses of his origin and home, for their purpose is more expressly to reveal God in His character; and Christ as the Redeemer of men; with the history of the redeemed from the fall of Adam, their salvation through the Cross, and their eternal destiny, when Christ shall have "abolished all rule and all authority and power" (1 Cor. 15:24), contrary to the reign of God, and God Himself shall be All in all.

Our Lord says of Satan, "he was a murderer from the beginning" (John 8:44) and John says of him that he "sinneth from the beginning" (1 John 3:8).

II. SATAN'S POSITION AND CHARACTER

In regard to the position and character of Satan we know that he is the very embodiment of a lie, for "There is no truth in him . . . he is a liar, and the father of it," said the Lord. The various names by which he is described in the Scriptures reveal his power. Fallen though he be, he is called by the Lord Jesus no less than three times the "prince of this world" (John 12:31; 14:30; 16:11), thus plainly recognizing his rule over the earth. That he is a personage of rank and power we learn from Jude: "Michael, the archangel, when contending with the devil, he disputed about the

*Condensed from "The Warfare with Satan and the Way of Victory." Published by Marshall Brothers, 10 Paternoster Row, London, E. C., England.

body of Moses, *durst not* bring against him a railing judgment, but said, *The Lord* rebuke thee" (Jude 9). He is also called the "god of this age" (2 Cor. 4:4, margin), for men obey and worship him, even unconsciously, when they do not obey and worship the Creator.

The fallen archangel is moreover described as the "prince of the power of the air" (Eph. 2:2), meaning wicked spiritual powers dwelling in the aerial heavens, for it seems the "Satanic confederation has its seat in the atmospheric heaven —in the spaces above and around our world" (Seiss). That the "prince of the power of the air" has power (when permission is granted) to wield the forces of the air we see in the history of Job; for at his bidding lightning fell from heaven to consume the flocks of the faithful servant of God, and he caused a wind to blow Job's house down and kill his children. In relation to his attacks upon the children of men the prince of this world is called the "tempter" (1 Thess. 3:5), because it is his fiendish delight to tempt others from loyal obedience to God. And he is named "the devil" (1 Tim. 3:6, 7)—a word *never used in the plural,* and always, and only, of Satan himself. "The Hebrew name Satan occurs in the New Testament thirty-five times interchangeably with the Greek Diabolos, which is also used thirty-five times. The word Diabolos signifies "separator and slanderer" (Blackstone), or "malignant accuser." Satan is the great separator, and he separates by slandering. He separated the race of man from God in Eden, and ever since he has been separating men from each other, with hatred, malice, envy and jealousy. He is especially named the "accuser of the brethren" (Rev. 12:10), and we find him also described as "the great dragon," the "old serpent," and the "deceiver of the whole inhabited earth."

That the adversary still has the world under his rule, is unmistakably shown in his attack upon the Lord Jesus in the wilderness. The Lord was led, under the constraint of the

Holy Spirit, into the wilderness to be "tempted of the devil," and after other temptations, the devil showed Him "all the kingdoms of the inhabited earth. And the devil said unto Him, *To Thee will I give all this authority,* and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt worship before me, it shall all be Thine" (Luke 4:5, 6, 7, *margin*).

What a daring condition to put to the Son of God. The fallen archangel is craving for worship still.

The extent of His claim to *"all the kingdoms of the inhabited earth"* the Son of God did not deny, and later the Lord plainly speaks of Satan's *kingdom.* "If Satan also is divided against himself, how shall his kingdom stand"? (Luke 11:18.) And He adds, "The strong man fully armed guardeth his own court," until "a Stronger than he" comes upon him, and sets his captive free. How fitting therefore the petition, "Deliver us from the *evil one"* (Matt. 6:13)! John also emphasizes the universality of Satan's rule, for he writes, "The whole world lieth in the evil one" (1 John 4:19)—it is sunk in the darkness which is his sphere, and is under the rule of the *"world-rulers of this darkness"* (Eph. 6:12). The Scripture makes no distinction between high and low, or between cultured and ignorant, when it states that the "whole world"—heathen and Christendom—lies "in" the realm of the evil one.

In heathen lands, the deceiver is daring in his tyranny, holding men and women in gross and open sin. In civilized countries, the god of this age needs must veil his working. In these last days, however, he is beginning to more openly manifest himself as the prince of the world. He is familiarizing people with his name. Books to be popular must be about him, and in fashion's realm serpents have been the favorite ornaments of dress, while palmistry, clairvoyance, planchette, and other means of intercourse with the spirits of evil, abound on every hand.

The adversary has also his organized governments, which the Apostle Paul describes as "principalities . . . powers . . . sovereigns of this present darkness" (Eph. 6:12, C. H.). We read of "Satan's throne" (Rev. 2:13); of "his ministers" (2 Cor. 11:15); of his "principalities" and his "powers"; and of his hosts of "spirits of evil" (Eph. 6:12, C. H.) in the heavens. Daniel's account of his interview with the messenger from God supports the view that these principalities and powers of Satan are given charge of specified countries; for the Satanic "prince of Persia" withstood the heavenly messenger, who said that on his return he would again have to meet with the same Prince, together with the "Prince of Greece" (Dan. 10:13, 20). Satan therefore reigns over an aerial kingdom of hierarchies and spiritual powers, and a kingdom on earth in the world of men, and he governs by means of an organized government.

But let us not forget that all these hosts are compelled to acknowledge the Sovereign Lord of the Universe! *Unbelievers in God are alone to be found on earth,* for the powers of evil "believe and shudder" (James 2:19), knowing that they are reserved unto judgment.

III. SATAN'S SYSTEM OF RELIGION

In his organized government the adversary has also a *religion* for those whom he can delude and deceive, showing his perfect mimicry of the worship of the true God.

WORSHIP OF IDOLS

In 1 Corinthians one aspect of Satan's religion is revealed as we are shown what *idol-worship* actually means. They who would walk in fellowship with God must "flee from idolatry," lest they would hold *"communion with demons."* They dare not partake of the "table of the Lord," and of the "table of demons." (1 Cor. 10:19-22, C. H.). The matter was vital to the Corinthians, as it now is to native Christians in heathen

lands, for oftentimes the meat offered for sale had first been offered to idols, and some of the Corinthian Christians had accepted invitations to feasts celebrated in the temple of heathen gods—feasts which were acts of idolatrous worship. Thus we see how the fallen archangel not only deceives, and holds in darkness the human race, but he adds to their destruction, by seeking to meet the desire for an object of worship which lies dormant in every breast.

OUTWARD PROFESSION OF GODLINESS

But apart from direct Satanic worship, Satan has other ways of meeting the need for some religion. Paul writes to the Romans, "Thou that abhorrest idols, dost *thou* commit sacrilege?" (Rom. 2:22, *margin*) as he shows that no outward rite or ceremonial fulfillment of the law is acceptable to God. Satan knows this, and therefore persuades men that outward obedience to some creed is enough, thus deluding multitudes into a false peace by causing them to rest upon an outward ceremony or form of words.

In the Lord's message to the church at Smyrna, He spoke of those who "*say* they are Jews, and are not, but are the synagogue of Satan" (Rev. 2:9). It appears by this that the adversary has not only a religion which gives him worship through material images, but that his "synagogue" or congregation is made up of professors of religion who are without the inward truth. John writes, "If we *say* that we have fellowship with Him, and walk in darkness [i. e. in sin], we lie, and do not the truth" (1 John 1:6, A. V.); and the most severe words that ever passed the lips of Christ were His scathing exposures of the Pharisees. "They *say* and do not" He said, and "outwardly appear righteous unto men," when inwardly full of hypocrisy. He told them they were of their "father the devil," and called them "serpents," and the "offspring of vipers" (Matt. 23:15). And yet the Pharisees claimed *God as their Father*, and were the straitest sect in

Israel in the outward fulfilling of the law! The Lord's strong words make it appear that Satan's invisible "church" is filled with those who make religion a cloak while they are really his subjects.

SATAN'S DOCTRINES

The Apostle Paul wrote to Timothy that the Holy Spirit had expressly told him that in the latter days the adversary would seek to draw many away from the faith by the teaching of spirits inculcating "doctrines of demons" (1 Tim. 4:1, *m.*). So that Satan has "doctrines" as well as system of worship—a "cup," a "table," and a "synagogue!" Paul said that the teaching would be given through men who would *profess to be what they were not,* and whose consciences would be seared as with a hot iron.

These "teachings of demons," through false teachers acting under their control, had already begun in the first century, and seducing spirits were evidently at work in the church at Thyatira drawing servants of God from their Lord through the "deep things of Satan" (Rev. 2:24). One calling herself a prophetess was leading souls astray, teaching them to "eat things sacrificed to idols." The Lord's complaint was that the church suffered these things to be in its midst—things upon which He pronounced the most awful warning of certain judgment. Satan's religion has always one clearly defined mark in the *omission of the Gospel of Calvary.* And by this test all "gospels" that are not the Gospel may be recognized! The atoning death of the Son of God; His propitiation for sin; His blotting out of sin; His deliverance from the power of sin by the severing power of the Cross; His call of the blood-redeemed soul to the Cross in humiliation of self, and sacrifice for others—in brief, *all that Calvary means,* is emphatically repudiated, or else always carefully omitted, in the doctrines of the seducing spirits which are evolved in hell! Let everyone thus test the tenets of The-

osophy, of Christian (?) Science, and all other teachings now being poured into the world by spirits of evil, who do not hesitate to appropriate for their purposes the very language describing the effects, and blessings of the Gospel.

It cannot always be said that there is no *mention* of the Cross (and in his later workings, even of the *Blood* of Christ), in Satan's religious teaching, but it is *the Cross as only an outward symbol* without the inward power, for he knows that it is only the real acceptance of the death of Christ—or Cross of Christ—which saves from sin and delivers the soul from the power of Satan.

IV. SATAN'S SUBJECTS

"The whole world lieth in the evil one," declares the Apostle John, but it is of the supremest importance to the prince of this world that those who dwell in his realm should not know it. To keep men ignorant of their position *he blinds their minds!* "The god of this world hath blinded the minds [*m.*, thoughts] of the unbelieving, that the light of the Gospel . . . should not dawn upon them" (2 Cor. 4:4).

The adversary dreads the light of God, for light reveals things as they are, both in the natural and in the spiritual world. "Ye shall know the truth, and the truth shall make you free" (John 8:32). The truth about the love of God to men, of men as sinners needing a Saviour, and of God's gift of a perfect Saviour when really apprehended by the soul, must set free, and so the adversary hides the truth from his captives. They are kept "darkened in their understanding" and are thus "alienated from the life of God because of the ignorance that is in them" (Eph. 4:18).

That the truth must reach the *understanding* to be effectual in delivering the soul is evident from the Lord's words that the good ground which received the seed was in the one "that heareth the Word, and *understandeth it*" (Matt. 13:23; see also Col. 1:9; 1 John 5:20). The adversary therefore

labors to keep the understanding darkened, blinding the mind with (1) wrong thoughts about God, (2) prejudices of all kinds, (3) philosophy of earth, (4) false reasonings concerning spiritual things, or else he occupies the thoughts with earthly things, earthly idols, or the cares and pleasures of this life. The Spirit of God alone can defeat the evil one, and destroy the veil which darkens men's minds.

The adversary seeks to snatch away the Word of truth. "When anyone heareth the Word . . . and understandeth it not, then cometh the evil one, and snatcheth away" (Matt. 13:19). The adversary, or his minions, attends every preaching of the Word of truth, and when it does not enter the understanding it is easily snatched away. Once the smallest seed of the Word of truth enters the *understanding* it is sure to bring forth fruit in its season, unless it is choked by other things entering in.

The adversary keeps his subjects in a false peace. "The strong man fully armed guardeth his own court," and "his goods are in peace" (Luke 11:21). Here the adversary is pictured as in full control of the darkened sinner, keeping him in peace, and the sinner is guarded carefully by the terrible one who is "fully armed" to meet every attempt to deliver the captive from his bonds. The poor soul resents his peace being disturbed, and cries, "Let me alone," but the time comes when the "Stronger than he"—the Man of Calvary—lays hold of the captive soul, and he is delivered "out of the power of darkness, and translated . . . into the kingdom of the Son" (Col. 1:13).

The adversary counterfeits the true work of God. "While men slept, his enemy came, and sowed tares also among the wheat" (Matt. 13:25, 38, 39). The "tares are the sons of the evil one . . . the enemy that sowed them is the devil." *The attention of the world must be drawn to the counterfeits, and the true living seed of God hidden,* for the tares look like the wheat until the time of fruit! And God

looks on! "Let both grow together till the harvest," He cries, for the tares cannot be uprooted without danger to the growing wheat. And the adversary also works on! The Lord's wheat, and the adversary's tares; the true and the counterfeit; are always found side by side throughout the inhabited earth.

We must face the fact that the Scriptures declare these things to be true concerning all men, be they high or low, rich or poor, cultured or ignorant. There is no trace given of neutral ground. The Scripture "hath shut up all things under sin" (Gal. 3:22) that "every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19, A. V.). "He that doeth sin is of the devil" (1 John 3:8). The Divine life which comes from God, and is implanted in the child of God, does not sin, for the good tree bears good fruit. The fallen life must also bring forth its own fruit of sin. Sin in greater or lesser degree it is true, but *sin* as God calls sin. *We are children of the one by whose life we live.* Children of God if His life is imparted to us, or "children of the devil" if we live under his control.

The arch-fiend has studied the fallen race of Adam for many thousand years, and knows how to allure his subjects. Among the sons of men there are some with more spirit-capacity than others, and these are the ones especially open to his snares, and most likely to become his tools to work out his will. These souls would not be allured by the "flesh," nor would vain philosophy and reasonings charm them. Beguiled, as the serpent beguiled Eve, by the fascination of the knowledge of good and evil, he draws them on into unlawful dealings with the spirit-world, until some are given "a spirit of divination" (Acts 16:16) like the damsel at Philippi, or like Simon the sorcerer, and are led into "magical arts" as in the days of Paul. Such are the workings of the adversary today in spiritism, palmistry, crystal-gazing, and such like things. In the twentieth century professed Christian

people are once more practising the "abominations" which caused the Lord to cast out the nations of Canaan before His people Israel. Abominations which Jehovah solemnly forbade Israel to touch. (Read Deut. 18:9-12.)

But all is in fulfillment of the Apostle Paul's forecast of the latter days. The grievous times are upon us. Men are "lovers of self, lovers of money, . . . lovers of pleasure rather than lovers of God; holding a form of godliness" while denying the power thereof (2 Tim. 3:1-6).

V. SATAN CONQUERED AT CALVARY

Satan was conquered at Calvary. The disobedience of the first Adam was met by the obedience of the second—the Lord from heaven. The punishment of death was carried out upon the sinless One who took upon Him the sins of the world, and died as the Representative Man. The fallen race of Adam which God said must be "blotted out" (Gen. 6:7, *m.;* Gen. 7:23, *m.*), because, "every imagination of the thoughts of the heart was only evil continually," was nailed to the Cross in the person of the second Adam, and by the Cross the Lord from heaven triumphed over the prince of darkness. *"Through death"*—the very result of sin; *"through death"*—the very weapon by which the evil one held his subjects in bondage; *through death*—the Prince of Life destroyed "him that had the power of death, that is, the devil" (Heb. 2:14). Satan has fallen from heaven. He was "cast out," his power destroyed, his kingdom shaken, at the place called Calvary.

But though the adversary was conquered at Calvary and cast down from his throne of power, he is left at large while the proclamation of the victory is sent throughout his dominions, for the purpose of giving the choice of masters to every human being. How bitterly the adversary resists the work of the Holy Spirit in men as their eyes are opened to the truth! But far more keenly does he resist the full enlightenment of the believer which makes him so possessed by the Holy Spirit

that he becomes an equipped and aggressive warrior in the army of the Lord.

VI. SATAN'S DEVICES AGAINST THE FULL DELIVERANCE OF HIS CAPTIVES

Note some of the ways in which the adversary resists the full deliverance of the soul after the light of the Gospel has dawned upon him:

He seeks to keep back the soul from full surrender to God. "Ananias, why hath *Satan* filled thy heart to deceive the Holy Ghost, and to keep back part . . . ?" (Acts 5:3, *m.*) It was when all were placing their possessions entirely at the disposal of the Lord! Ananias laid part of his possessions at the Apostle's feet, pretending that it was "all"! Peter, filled with the Spirit discerned the truth, and his stern words at once unveil the source of the sin! *Satan* had "filled his heart" to make him "keep back part." Keep back part for self, is the tempter's whisper, for something kept for self gives place to the devil, and keeps the Redeemer from His Throne in the heart.

He resists the removal of the filthy garments spotted by the flesh. "Satan standing at his right hand to be his adversary" (Zech. 3:1). Joshua is seen standing before the Lord clothed in filthy garments with Satan as his adversary. Even so does the devil resist every child of God as he stands before the Lord seeking to be clothed with change of raiment. Clothed in the garments spotted by the flesh, the redeemed one stands in dumb helplessness before the Lord. The simple words, "The Lord rebuke thee, O Satan," are spoken and the foe is silenced. The soul seeking deliverance is here shown the way of victory over the adversary! Just as we are, we must stand before the Lord in our deep need, and count upon Him to rebuke the evil one.

He uses others to tempt us from the way of the Cross. "Be it far from Thee, Lord . . . But He turned and

said unto Peter, Get thee behind Me, Satan" (Matt. 16:22, 23). When the soul has yielded all in full surrender, and in dumb helplessness ceases from his own efforts to save himself, he knows by the Holy Spirit that he must take the Cross, and deny himself, if Christ is to see of the travail of His soul, and be satisfied. But "Be it far from thee," cries the adversary, through the lips of even servants of God, who have dimmer visions of the things of God, and know not the eternal loss to the soul who listens to their plea. But "Get thee behind me, Satan," the redeemed one must cry as he looks behind the human voice, and sees the adversary of God.

He inflames the life of nature into division and strife. "If ye have bitter jealousy and faction in your heart . . . [it] is earthly, natural [or animal], *devilish*" (Jas. 3:14, 15, *m.*).

James points out that all "jealousy" and "faction" has its source in the life which he calls animal, and "devilish"! Satan is shown here to be the real power working through the fallen life of nature. Possibly when the believer has taken the Cross for himself, circumstances arise when "loyalty demands that he should stand up for a friend!" The spirit of faction comes in, or jealousy for others, and the adversary triumphs. The Apostle says that the wisdom which is from above is "without partiality." All *faction,* all *jealousy* for the "own," in friends, or denomination, is instigated by the evil one *to keep the believer in the sphere* lying under his rule.

The wiles of the devil concerning "revelations." "I know a man in Christ . . . caught up into paradise" (2 Cor. 12:2, 4). "I will love him, and will manifest Myself unto him" (John 14:21), is a promise made by the Lord on the eve of His passion. There is a moment when the promise is fulfilled, and Christ reveals Himself to the obedient heart, and the believer knows the Risen Lord. To some He is manifested in light above the brightness of the sun, as to Paul in a wondrous heavenly vision, and others are but con-

scious of His Presence in a peace and joy unspeakable. In any case the glorified Christ now becomes a living reality to the soul. What are the wiles of the adversary now but an attempt to personate the Lord! The believer must know that the evil one can fashion himself as an angel of light, and work with all "power and signs and lying wonders" (2 Thess. 2:9) to lead astray the very elect.

We need to walk carefully with God at this stage of the spiritual life, not coveting wonderful experiences, but rather an ever-deepening conformity to the death of Jesus (Phil. 3:10), so that the life of Jesus may be manifested (2 Cor. 4:10, 11) to all around. "Visions and revelations" are not given to the soul for its own enjoyment, but for some definite purpose, as with the Apostle Paul when he was stoned in Lystra; called to Macedonia; or needed clearer guidance to remain in Athens.

The wiles concerning the voice of God. "The sheep follow Him, for they know His voice . . . they know not the voice of strangers" (John 10:4, 5). The Lord does speak to His children, and makes them to know His voice from the voice of strangers. They know it as a *babe knows its mother's voice,* but like the babe they may not be able to say how or why. When the believer is brought by the Spirit into the Spirit-sphere, and Christ is manifested to him, one of the first results is a knowledge of the voice of the Lord, in a way the soul has never realized before. The adversary knows that the believer has but little knowledge of his foe, so the wiles are soon planned to counterfeit the voice of the Lord, so as to confuse or to mislead the soul, either to *destroy his faith in the guidance of the Spirit,* or else to lead him in obedience to the voice of the devil, and in strong delusion to believe a lie.

The believer who would overcome must now know how to distinguish the voice of the Lord from the voice of the foe. This may be done by its effect, and by its object. The voice of

the Lord brings a deep calm over the spirit, whereas the voice of the devil often causes confusion, restlessness, agitation and uncertainty. The voice of the Lord is invariably in accord with the teaching of the Word of God, although the adversary also can quote Scripture, but it is usually texts with the portions omitted which safeguard, or interpret the whole, or else he uses isolated words wrenched from the context which explains them! The wiles of the adversary are the most subtle, and likely to succeed, in the early days of the life in the Spirit-sphere, for as the believer matures in the knowledge of God, the *"mind* of Christ" becomes the mind of the one closely in fellowship with God. It is well that the believer should understand this, lest he give advantage to the enemy by falling into discouragement, or depression, when the transition from childhood to manhood takes place, and God is teaching him how to use his spiritual senses, discerning good and evil. (Heb. 5:14.)

The wiles concerning guidance. "As many as are led by the Spirit of God, these are sons of God" (Rom. 8:14). There is scarcely any subject connected with the spiritual life more difficult to explain, and more misunderstood than the subject of guidance! The words, "I was 'led' to do this or that," are so often used when there is no evidence of any leading at all. There are many wiles of the adversary around the subject. One tactic of the evil one is to make souls confused and distracted over what is the will of God; others he deludes into throwing aside all use of their judgment and knowledge, to act upon some isolated text, or some "thought" that came to them in prayer; others are beguiled into an attitude of judgment upon the walk of others, or else into a position not far short of infallibility, though they would not use the word. Our text gives the principal mark of the true guidance of the Lord. *"Led* by the Spirit" means that He *deals,* and does not drive or force, therefore the soul must take heed not to force itself to any course of action which is repugnant to it,

that is, *pre-supposing that the will is surrendered to God, as ready to take any course unmistakably shown to be His will.*

Then let us understand, too, that as the life of Christ matures in the believer, the Spirit leads more from *within* by the working of *life,* which manifests itself as simply and naturally as the life of nature. When the believer becomes a "full grown man" (Heb. 6:1, R. V. *m.*), with heart and will under the complete control of the Spirit, the new life will increasingly work in him with less and less *perceived action* to his consciousness. As many as are led by the Spirit, in this way, are indeed sons of God, with spirit, soul, and body, working out His will with ease and spontaneity. (1) They are "guided by the skilfulness of His hands" (Psa. 78:72), leading them hour by hour into the path prepared for them. (2) They are guided by their faithfulness to God: "The integrity of the upright shall guide them" (Prov. 11:3)—for they know what to do by the very instinct of right and wrong which God has planted within them. (3) The "meek will He guide in judgment" (Psa. 25:9), for He uses their renewed minds (Rom. 12:2), yea, giving them the very mind of Christ, which led Him to empty Himself, and be obedient unto death —the death of the Cross. The soul that knows this principle of sacrifice and self-effacement as the characteristic of the life of Christ, *needs no inner voice nor special guidance, to tell him what course he is to take while walking in this present evil world!*

The wiles concerning "liberty." "Ye have been called unto liberty; only use not liberty for an occasion to the flesh" (Gal. 5:13, A. V.). The believer who has emerged into the life in the Spirit finds himself free in a way he has never known before. It is just now that the evil one is ready with new wiles to ensnare the freed one, suggesting to him (1) "You have liberty now to do anything, for you are free"; or (2) "You are under no man's control now, especially those who are in the flesh." And the adversary now does his best to

counterfeit the true freedom in Christ by inciting rebellion to those in authority, and fleshly zeal under the name of the liberty of the Spirit. But the Word of God shows that the liberty wherewith Christ makes us free is really freedom from slavery to sin, and to the evil one. The freed soul passes under *law to Christ,* under the perfect law of liberty, which is liberty to do right, instead of *seeing* what is right, and *doing* what is wrong. Liberty to obey God intsead of disobeying Him.

The law of Christ comes in here, and shows that there is a limitation placed to liberty by the conscience of the weak brother. The freed one is not only to be subject to others in authority for the Lord's sake, but is to take heed lest his liberty of action become a "stumbling block to the weak" (1 Cor. 8:9). The Apostle Paul sets the example to the believer, and he wrote, "I have not used my right, but forego every claim, lest I should by any means hinder the course of Christ's glad-tidings" (1 Cor. 9:12, C. H. and note). The meaning of the word "claim" is "to hold out against." He would not "hold out" for his rights, but forego everything for himself rather than hinder the Gospel.

CONCLUSION

These wiles of the devil are those which will meet every believer who enters the sphere of the Spirit, and they are wiles which cease to a great extent as he progresses in the knowledge of God, and learns to know his foe.

The preaching of the Cross is therefore the supreme need in this day of contact with the supernatural forces of the unseen world, and conformity to the death of Christ (Phil. 3:10), rather than the craving for signs and wonders, is the safest objective for all who desire to press on in the fullest knowledge of the upward calling of God in Christ Jesus our Lord.

CHAPTER XIV

WHY SAVE THE LORD'S DAY?

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The only command in the Decalogue which begins with the word "Remember" is the fourth: "Remember the Sabbath day to keep it holy," as if the Divine writer realized there would be more danger of forgetting this than any of the others, and of yielding to the subtle temptations of caprice and convenience as an excuse for violating it. "Remember" stands like a solitary sentinel in front of this solemn command, yet it has been chafed under, from the ancient Jew who was stoned for gathering sticks on the Sabbath, down to the Sunday saloon-keeper who, in commercializing his fellow-man's weakness, breaks three laws, that of the Sabbath, the State, and brotherly love.

Jesus declared the Sabbath was made for man, that is, for *mankind.* It is to be kept holy, that is *wholesomely,* so that our threefold nature, body, mind and soul, may benefit. No law more wise and merciful ever came from the loving heart of God; a law as all-embracing in its design as sunlight, meeting the needs of king and peasant, master and servant, parent and child. Whence came the wisdom condensed in this fourth commandment? Not from the Greeks, called the wisest of nations, for these words were written a thou-

sand years before Socrates was born. Not from the Romans, masters of jurisprudence, for these words antedate the founding of Rome, by seven hundred and fifty years. They come from our Heavenly Father and they embody the great septenary law which runs through nature; therefore it is of equal application to every nation on earth. The Sabbath is the savings bank of human existence. It conserves man's physical, mental, spiritual and eternal welfare.

WHY THE FIRST DAY INSTEAD OF THE SEVENTH?

If you ask why the Jewish Saturday once observed as Lord's Day was changed to the First Day, the answer is that Jesus proclaimed Himself Lord also of the Sabbath day, therefore greater than the statute law of Moses. Jesus is the incarnate Legislator of the world. As Lord of the Sabbath, Jesus had the right to interpret and ennoble the day, so that it might be the greatest institution for the culture of the threefold man. The Scribes and Pharisees had misconceived the genius of the Sabbath law. They missed its underlying principle, encumbered it with intricate and inflexible rules, assuming themselves to be the judges of every act. "The letter killeth, the spirit giveth life." Jesus rescued the Sabbath from its burial under a mass of ceremonialism, and revealed its true spirit and meaning. "Jesus did for the Sabbath what a skipper does for his ship, when she comes laboring into port, unable to make headway, because her hulk is covered with barnacles. He puts her into drydock, and scrapes off the barnacles. He does not scuttle the ship. So our Lord does not repeal nor annul the Sabbath law when He strips it of the intolerable burdens which the ceremonialists had heaped upon it." In order to emphasize His new idea of the old Sabbath the disciples chose a new day as Lord's Day.

The disciples also desired to commemorate the greatest of all events since the world's creation, namely, the resurrection of our Lord, for it was on the first day of the week that

Jesus made His first five appearances. It was also on the first day of the week that the Holy Spirit was given, therefore Pentecost was commemorated on that day. (Acts 2.) It was on this day also that the great tidings of salvation were first preached to the multitudes. (Acts 2.) The first day became the day in which all the early Christians assembled for worship, and for communion. (Acts 20:7 and 1 Cor. 11:23.) It was the day also in which the prophecy of Revelation was granted to St. John on Patmos. (Rev. 1:10.) All the church fathers kept the Lord's Day instead of the Jewish Sabbath, and thus the Christian Sabbath became the weekly holy day of the Christian dispensation, and is the only Sabbath day mentioned as a sacred rest day after the resurrection.

HAVE WE OUTGROWN THE SABBATH DAY?

Is this king of days, created by our Father, sanctified by our Saviour, preserved by the Church, worth saving? Some would have us think we have outgrown it, that it belongs to another time, governed by different conditions. A moment's thought will show that it is impossible to outgrow a law of nature, such as this septenary law is proved to be. And here are a few of the reasons:

THE BODY NEEDS IT

First, man has a body. Experience proves that the normal level of bodily energy cannot be maintained without the regular observance of a stated day of rest. We are like seven-day clocks that run down and have to be rewound. We are like musical instruments that play well for a time and get out of tune. We are storage batteries that leak their vital currents, and must be recharged. There was never an age when humanity needed this weekly rest-day more than now. Think of the fierce competition of modern business, and the relentless law of the survival of the strongest! Think of the

feverish hurry and hustle of our American people! Ian Maclaren wrote thus about us: "I am now in New York, where everybody seems to be in a hurry. I asked a policeman what the excitement was all about. He thought I was joking. No one walks to business who can ride in a street car; none rides in a street car who can ride in a steam car, and he regrets there is no pneumatic tube by which he might be shot to his office or shop. When there, he does not write letters if he can telegraph, or telegraph if he can telephone, and regrets there is no occupation for his feet while waiting at the phone." There is magnetism in our oxygen which stimulates our blood and explains our American push and rush.

The difficulty, with our splendid American activity and achievement, is to arrest the momentum. Men rush so hard through the week that the Day of Rest finds them in the rushing mood. It is hard to stop. They want to do something or go somewhere, or keep up the pace by some dissipating use of the Lord's Day. Hence the Sunday excursions which generally make an incursion into the week's wages, and leave the working man more tired on that night than any other of the week. And there are Sunday amusements and dinner parties and receptions. But the human organism is not a machine of iron to run without rest, but a delicate bundle of nerves and tissues. But even iron machinery does better work and lasts longer when it has periodic rests, as the superintendent of the Pennsylvania railroad said recently about their locomotives.

THE MIND NEEDS IT

Second, man has a mind. It is a fact of common record that no set of men can keep working the same mental treadmill day after day without blunting the keen edge of their intellectual faculties. Note the employees who are held at their monotonous grind seven days out of seven, month after month, and you will observe that the average intelligence and

moral standards are low. They read scarcely anything and take practically no interest in current events. A boy asked his father to take him "next Sunday to see the animals at the Bronx Zoo." The father has to work seven days a week, and he replied, "You needn't go to the Bronx to see animals; look at me, I am not much different from the horses I drive in front of my milk wagon." Do you wonder Jesus said the Sabbath was made for man? For man, that he might be something different from an animal. As soon as God had created man He ordained the Sabbath, because He knew the needs of man.

We can ill afford to make light of God's merciful provision of this weekly arrest of physical and mental toil. Science supports the Divine law by showing in the analysis of the blood, that during our application to work through the week we recover in one night's rest only five-sixths of the ounce of oxygen consumed out of our system by the day's labor. Each morning finds one-sixth of an ounce lacking, so that a man is run down at the end of the week to the extent of that whole ounce of vitality. The Lord's Day is a physiological necessity for the restoration of that one ounce. When a man presumes to be wiser than this law of nature and of God, he usually pays the penalty by breaking down with that peculiar malady "Americanitis," a compound of insomnia and nervous debility. Then the physician most likely prescribes a sea voyage, for that will be an enforced rest for the depleted system. But a proper observance of the Lord's day would have supplied that very need, because the Lord's Day is a sea voyage between the two continents of monotony and drudgery. There would be little need of prolonged trips abroad, or sojourns in a sanatarium, if the Sabbath could have its claims respected. Fifty-two Sabbaths a year mean nearly two months vacation to every worker. When a man wipes the Sabbath out of his calendar he breaks a law of nature, and nature always squares accounts with broken

law. Of many another could this doggerel be truthfully spoken concerning a man:

> 'Who spent his health to get his wealth,
> And then with might and main
> He turned around and spent his wealth
> To get his health again."

THE SOUL NEEDS IT

Third, man has a soul. A great jurist recently said: "In this strenuous age, our republic, instead of making light of one Sabbath, ought to have *two* each week, not only to repair its jaded nerves, but to tone up its moral sense." We have not fulfilled all the command when we have rested the body and diverted the mind. The soul has its rights, and not to recognize them is to leave our nature a truncated cone, the highest, finest part left undeveloped. We read of Jesus that "He went *as His custom was* into the synagogue on the Sabbath day." That His soul might keep its tryst with God, have larger breathing space, clearer light, and glimpses of the center of the spiritual universe, in which our spirits join and have their being. If Jesus needed that privilege, much more do we ordinary men. The shell fishes on the sea-shore live without water while the tide is out, but they depend upon the tide's return. If any of them are tossed by the waves beyond the reach of the tides, they die. Our souls are refreshed and nourished by communion with our Father in prayer, and through the means of grace provided by Divine worship on the Lord's Day. It is then we lay hold of our best yearnings, and stiffen them into fighting fibre for victorious warfare with the world, the flesh and the devil.

The artist Turner kept on his easel a handful of precious stones of beautiful colors. For a half hour each morning he would silently sit and gaze at those glorious tints. He said he did this to keep his color-sense acute. If the artist's eye needed that influence to keep its color sense toned up, surely

the human soul needs the tonic influence of spiritual worship. What is the cloud that looms over every man's path every day? Not sorrow, not poverty, not sickness, not business reverses. The cloud that looms over every path is TEMPTATION. Some time ago a man who had not been in church for many years, secured a pew in his old church, and is now one of its regular attendants. Someone asked him the reason. He said, "I have a growing family of sons and daughters. I have been watching my boys with some anxiety. I am alarmed at what I read in the daily papers about the ways of the world, the ease with which men under temptation go down like reeds in the wind, the frequency with which husbands and wives break up their homes. I am convinced there is only one place to bring up a family of children, and that is the church." Who will question that father's judgment? He does not want his sons to grow up without moral anchorage, he does not want his daughters to marry those who will play fast and loose with honor, and he knows that the church with its worship is the place where ideals are burnished up, where the dust is cleansed from the soul's wings, where false standards are corrected.

If a busy brain worker could see a photograph of his mind as it appears on Saturday night, with its six layers of toil and grime, representing the six days contact with the world, he would see himself much in need of a spiritual bath on the Lord's Day. The average breadwinner is a human football, tossed hither and yon from the goal of Monday to the goal of Saturday, and literally dumped into the Sabbath morning bruised from the battle. He is apt to feel soured and out of sorts; and nothing so soothes the wounds as contact with the people of God in the Lord's house.

A COMPLETE MAN

So the Sabbath was made for man, that he might be in every sense MAN! Something more than a beast of burden,

something more than a cash-register, something more than a pendulum swinging between his home and his business. In an ordinary lifetime of seventy years there are ten years of Sundays. Therefore the manner in which a man keeps those three thousand six hundred and forty Sabbaths will make its impress on the man's life for all eternity.

When a man says and thinks that he has a right to do as he pleases on the Lord's Day, with no reference to the sacredness of the day, or its claims upon his soul, we may conclude that man has not accepted his Heavenly Father's estimate of the worth of a man. He assesses himself at a lower value. God created man in His own image, in the image of God created He him. But the man says, "I will rub out the Divine lineaments. God started me on an immortal journey but I am satisfied to let it end in the graveyard." There isn't much use trying to reason with a man who puts the body first and last, who regards his face as a mere opening for the alimentary canal, and who allows the lower nature to preside at the funeral of the higher.

Man, do you think the Almighty God made a mistake when He started you on an eternal journey? Is your soul a joke? Has God not said: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day and call the Sabbath a delight, holy of the Lord and honorable and shall honor Him in not doing thy own ways, nor finding thy own pleasure, nor speaking thy own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, for the mouth of the Lord hath spoken it." (Isa. 58:13, 14.)

THE LAW OF LIBERTY

There are those who say, "If the Sabbath was made for man, why may he not do as he pleases with it?" Because it was made for man's liberty, not for man's license, and the highest liberty is always found in conformity to law. So

long as my doings affect no one else's liberty, I may do as I choose, but the moment I cross some one else's rights, I am not free to do as I choose. I am limited by the higher law of brotherly love. If you think you are at liberty to travel on the Lord's Day or attend a ball-game or concert on that day, you are not conforming to the law of brotherly love in that you force your fellow man to work for you on the day that you enjoy your freedom. But you reply, "Those people who toil on the Lord's Day receive extra pay." Extra pay! My friend, there is not gold enough in the bosom of the eternal hills to compensate a single toiler for his loss of the day of rest. EVERY MAN HAS A RIGHT TO HIS MANHOOD, AND NO MONEY COMPENSATION CAN REPLACE THE LOSS OF MANHOOD. "But the train of cars that I board on the Sabbath would run anyway, and I might as well go on it." My friend, how does that cancel your share of the moral responsibility for having forced your brother man to violate the law of the Sabbath?

"Well, I am so busy during the week that I have no other day for recreation. From Monday to Saturday I grind like Samson at the mill." Yes, but you are no busier than the Sabbath-keeping toilers who manage to get their recreation at other times. If you honestly believe that you have no other day than the Lord's Day for your pleasure seeking, I ask you in all solemnity, have you any other day for the culture of your spiritual life? When are you going to attend to your immortal soul? Now is the accepted time, what are you doing with it? Some one has said, "The Lord's Day is like a rented house; it belongs to the proprietor, it is occupied by the tenant, but the tenant has no right to say, 'I will do what I please with this house, damage it, desecrate it, turn it into an evil resort.' No, the house is his to use and not abuse. The Sabbath is ours in the same way; he who diverts it from its proper purpose is dishonest. Will a man rob God? If a tramp tells me a pitiful tale and I have seven silver dollars

and give six of them, what would you think of the ingrate if you were told he came at night and robbed me of the seventh? I wonder what God thinks of the man to whom He gives six days for his own free use and finds the man appropriating to himself that which is specially stamped as *God's.*"

What is the use of a Lord's Day if it is to be swamped between the secular tide of one worldly week gone, and of another coming, and to have nothing about it that distinguishes it from all the other days, except in some fanciful alteration in the style of its wordliness or carnality? Look at the people who have spent the entire Sabbath in pleasure-seeking. Not one gleam of spiritual light in their faces, not one crumb of spiritual food in their souls, going to bed at night a day's march nearer home. Home? Yes, if home is the grave and eternal death . Otherwise a day's march farther from home, if home is God, and if heaven is an experience into which men graduate from this earthly season of moral training and spiritual acquisition.

BLUE LAWS BETTER THAN RED ANARCHY

We are not pleading for a Puritan Sunday of bigotry or intolerance. We are not pleading for blue laws. But as between bigotry and a mush of concession give us bigotry every time. And even the bluest of blue laws would be preferable to red anarchy. We appeal for a safe and sane Sabbath, not in the interests of the Church or religion, but in the interests of all the people, believers and unbelievers, because the Sabbath was made for mankind. When I stood the other day in the little log cabin where Abraham Lincoln first saw the light, I thought of his regard for the Sabbath, and there came to my mind these words of his: "As we keep, or break, the Sabbath day, we nobly save, or meanly lose, the last best hope by which man rises."

It is true there are many noble people who never get a Sabbath to themselves. They are busy in works of necessity

and mercy. Jesus Himself sets the example of this, and leaves to our enlightened consciences to judge what is necessary, and what is not, to do on His day. The fundamental principle is to be "in the spirit on the Lord's Day," to be in tune with our Lord's mind, to be in harmony with our Lord's will. So if you ask what rules do you suggest for the proper observance of the Lord's Day I answer, THERE IS NO RULE BUT THE GOLDEN RULE THAT CAN GOVERN OUR RELATION TO THE LORD'S DAY. Therefore, before I give a Sunday house party, or travel for my own pleasure, or talk a lot of twaddle at the telephone on the Lord's Day I will say, "I would *not* like to be obliged myself to work on Sunday; therefore it is wrong for me to oblige others to work. I will not buy a Sunday paper, knowing that I am forcing a hundred and fifty thousand compositors and pressmen to work seven days out of seven, and robbing a great army of men and boys of their right to a day of rest and worship. True, that newsboy is poor, and needs the money, but I refuse to take advantage of that boy's poverty by contributing to his moral detriment. It is bad that he is poor, it is worse that I should make him a law-breaker." All over this country a hundred thousand boys are training for manhood with no reverence for the Sabbath, and no respect for authority, in order to supply a Sunday newspaper for people who would be infinitely better off to have one whole day in which the dust and rubbish of six secular days could not enter. When the attempt to introduce a Sunday newspaper was made in London, the "Evening Post" commented: "The best view which can be taken of our own Sunday newspapers must be that they are a nuisance. They are twice cursed; they curse him that prints them and him that reads them. They add new terrors to Sunday. On purely humanitarian grounds, without allowing theological reasons to have any weight whatever, we could wish them all away. If there is any more pathetic sight than a man deliberately sitting down

to wade through a sextuple Sunday newspaper, we do not know what it is."

That is the new indictment of the Sunday press from a secular viewpoint. We may easily see the harm it does from a spiritual viewpoint. A mind that has waded through the Sunday sheet is no more prepared for spiritual thoughts than is a man's clothing for appearance at church after rambling over fields of burdocks and nettles. The very purpose of the Sabbath was to give God's children one whole day free from the suggestions and contaminations of a wicked world.

IN THE NAME OF HUMANITY

O men, does it not touch a tender place in your hearts when you hear of the multitudes of wage earners who are pleading for a Sabbath restday? Railroad men, miners, actors, craftsmen of all sorts, signing petitions for a recognition of their right to a weekly day of rest, making their appeal on the grounds of common humanity. Here is one from a member of the bartenders' union. He said: "I cannot of course appeal to you from the standpoint of religion, but we have some interests in common with other men. I am myself the father of three children, but I scarcely know them. I am up in the morning before they are awake, and I return at night after they are in bed. This I do seven days a week, year in and year out." That from the bartenders' union. And similar appeals are made from thousands of other toilers; because every man has a right to his manhood, and the Sabbath was made for man.

THE PLAIN DUTY OF A CHRISTIAN

For Christian men and women there can be only one course of action. There may be perplexing situations at times, where even a Christian will be puzzled to decide just what to do; but with a mind brought, as the Apostle says, "into captivity to the obedience of Christ" the ground is level

and the air cleared for meeting them. When we fully recognize the Lord's lordship of this Day of days, we will never go far astray. Every question as to the proper observance of it will be dealt with in its Divine relations to our Divine Master. It is more than half the answer to any question to be in tune with the principles involved in the solution of the question. "I was in the spirit on the Lord's Day," said the Apostle. To keep that pregnant phrase in mind will settle the details of every program of conduct on that day.

God help us all to resist the drift of Sabbath secularization. Doubtless it will cost us something to be loyal to principle in this day of many jelly fish Christians, who have opinions without convictions, and prejudices without principles. A refreshing shadow of a great rock in a weary land is the man of convictions and principles who can resist the drifting sands of a loose interpretation of the Divine commands. The demand today is for rock Christians. We are living in a time when the people who settle questions of right and wrong for themselves seem to be in a minority. In matters of morals and dress most of us go in droves. A few people act as brain for the many, a few people act as conscience for the many. But we who have the light of God's Word need not be mastered by the mob. One is our Master, even Christ. A great many people are doing certain things on the Lord's Day, not because they have settled the question, as between themselves and their Lord, but because they have settled it as between themselves and their own preferences, or as between themselves and their associates.

Let us be rock Christians, who will keep the Lord's Day holy because it holds us in touch with eternal and Divine things, and because it celebrates our relation to our Divine Master; and because the Lord's Day is the guerdon of our national prosperity, the hope of our civilization; and because the mouth of Jehovah hath spoken: "Them that honor Me I will honor."

CHAPTER XV

THE APOLOGETIC VALUE OF PAUL'S EPISTLES

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"Paul is the greatest literary figure in the New Testament; round him all its burning questions lie." "There is nothing more certain in ancient literature than the authorship of the more important of the Pauline epistles." These utterances of Dr. Fairbairn in his "Philosophy of the Christian Religion" bring us face to face with the apologetic value of the writings of the Apostle to the Gentiles. The oldest Pauline epistle is divided by little more than twenty years from the death of Christ, and by a still shorter interval from the Epistle to the Hebrews and Apocalypse; so that Paul's interpretation of the Christ has a distinct bearing upon the Gospels and later Christian literature.

In this paper we shall deal only with four epistles which are acknowledged by Biblical critics of *all* schools as undoubtedly genuine; viz., Galatians, 1 and 2 Corinthians and Romans. The four epistles in question have the advantage of being more or less controversial in their nature. Debate leads to clearness of statement, and we have the advantage of hearing the words of Paul as well as of understanding the views of those against whom he contends. The controversy in these epistles concerns the nature and destination of Christianity, and consequently we may expect to learn what Paul deemed central and essential in the Christian faith. There is enough Christology in these epistles to show us what Paul thought concerning the Great Founder of Christianity. Moreover there are, in these writings, references to the solemn crisis-experience in his spiritual history, and these of necessity have a bearing upon

Luke's letters to Theophilus, which are popularly known as the Gospel of Luke and The Acts of the Apostles. With such clues to follow we are able to argue for the credibility of the other New Testament documents, and also for the accuracy of the portrait painted of its central figure, the Lord Jesus Christ.

Our first argument has to do with *The Apologetic Value of the References, in Paul's Epistles, to his Christian Experience.*

His theology is an outgrowth of his experience. His thinking is remarkably autobiographical. He resembles Luther in this respect as a religious teacher. His thinking is colored by the age in which he lives, and in such words as law, righteousness, justification, adoption, flesh, spirit, there is undying interest, if we remember the intense, tragic, moral struggle lying behind Paul's theology.

The passages in these four epistles, which exhibit most conspicuously the autobiographical character, occur in the first chapter of the Epistle to the Galatians and the seventh chapter of the Epistle to the Romans. From the former we learn that he belonged to a class which was thoroughly antagonistic to Jesus. His religion was Judaism. He was an enthusiastic in it. He says: "I advanced in the Jew's religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers." In other words he was a Pharisee of the most extreme type. His great aim in life was to become legally righteous, and thus all his prejudices were most strongly opposed to the new teaching. In the seventh chapter of Romans we learn that Paul in time made a great discovery. One of the commandments, the tenth, forbids coveting; and so he learned that a mere feeling, a state of the heart, is condemned as sin. In that hour his Pharisaism was doomed. "When the commandment came sin revived and I died." He discovered a world of sin within of which he had not dreamed, and legal

righteousness seemed unattainable. That was a great step towards Christianity. He had been trying to satisfy the hunger of his soul with legal ordinances; he found them chaff, not wheat, and so he sought for true nourishment. Eventually he became a convert to Christianity. The Pauline letters give no detailed account of the memorable event like the narratives contained in the Book of the Acts. The main feature of the story is referred to in 1 Cor. 15:8 where the Apostle enumerates the different appearances of the risen Christ: "Last of all He was seen of me also."

Paul's conversion is one of the hard problems for those who undertake to give a purely naturalistic solution of the origins of Christianity. All attempts to explain it without recognizing the hand of God in it must be futile. He himself says devoutly concerning it: "It was the good pleasure of God . . . to reveal His Son in me." This argues that Christianity is a supernatural religion.

When a religious crisis comes to a man of Paul's type it possesses deep significance. For him to become a Christian meant everything. It meant to leap into a large cosmopolitan idea of Christianity, its nature and destination. He saw that all was over with Judaism and its legal righteousness, all over with the law itself as a way of salvation; that salvation must come to man through the grace of God, and that it might come through that channel to all men alike on equal terms, and that therefore the Jewish prerogative was at an end. These consequences are all borne out in the biographical notice in the first chapters of Galatians.

It can easily be seen that if the accounts of Paul's conversion in the epistles be accepted, they lend support and give value to the accounts in the Acts of the Apostles; that the consequences of that conversion as previously indicated are in entire harmony with the teaching of the latter part of the Acts, and so we must come to the conclusion that the contents of that book are trustworthy whether Luke be the author

or not. And since the Acts of the Apostles purports to be a continuation of the Gospel of Luke, we are led to conclude that the Gospel must be trustworthy also, and that all the Synoptists set forth real facts. Such a conclusion involves the historicity of Jesus Christ.

Our second argument is concerned with *The Apologetic Value of the References in Paul's Epistles to the Person of Christ.*

The conversion of Paul admitted as a fact, we have seen that it leads back by degrees to the fact of Christ. But what sort of a Christ? The reader will be struck with the fact that, in these Epistles,

The Earthly Life of the Christ is Represented as Singularly Free from the Miraculous.

He is born of a woman, born under the law (Gal. 4:4); He springs from Israel, and is, according to the flesh, from the tribe of Judah and the seed of David (Rom. 9:5; 1:3); He is unknown to the princes of this world (1 Cor. 2:8); He is poor, hated, persecuted, crucified (2 Cor. 8:9; Gal. 6:14; 1 Cor. 1:23-25; 2:2); He is betrayed at night just after He has instituted the supper (1 Cor. 15:23); He dies on the cross, to which He had been fastened with nails, and is buried (1 Cor. 15:3, 4). This account it will be seen is at one with that of the Synoptists, with the exception that we do not hear of a supernatural birth, nor is there any emphasis placed upon supernatural works. In its main outlines the portrait of the man Jesus agrees perfectly with that of the Synoptic Gospels, and lends credence to the history of the Galilean Prophet. On the other hand

Christ is Represented as a Being of Ideal Majesty.

The doctrine of Christ's person as found in these four great epistles is no mere theological speculation; it is the outgrowth of religious experience. Jesus was, for Paul, the Lord because He was the Saviour. Four leading truths with reference to Christ are brought into prominence in his writings:

A. In Relation to Time. He is God's Son who was "born of the seed of David according to the flesh". On the side of His humanity our Lord "was born." (Rom. 1:2.) That nature begins only then. He is possessed of another nature that dates back long before the incarnation. He is in a peculiar sense God's "own Son" (Rom. 8:32), belonging to Him above all others, or as Alford well says, "His *υἱὸς μονογενής*, the only one of God's Sons who is one with Him in nature and essence, begotten of Him before all worlds. This Son was delivered up for us all. This idea is hinted at in 2 Cor. 8:9: "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor," and finds full expression in the Epistle to the Philippians (2:5-9), concerning which there is very little controversy. The straggling hints we have in the four great epistles confirm the teaching of the Letter to the Philippians, and above all the classic statement of the Fourth Gospel: "In the beginning was the Word."

B. In Relation to Man.. Paul says Christ was "made of a woman" (Gal. 4:4), and that He was sent into the world "in the likeness of sinful flesh" (Rom. 8:3); that is, He came into the world by birth and bore to the eye the aspect of any ordinary man. But though Christ came in the likeness of sinful flesh, He was not a sinner. He "knew no sin" (2 Cor. 5:21). The mind that was in Him before He came ruled His life after He came. However, Paul regards the resurrection as constituting an important crisis in the experience of Christ. Thereby He was declared to be the Son of God with power (Rom. 1:4), "the man from heaven" (1 Cor. 15:47); and yet to Paul, Jesus is a real man, a Jew with Hebrew blood in His veins, a descendant of David. The portrait thus painted agrees perfectly with that of the Evangelists who depict Him as a real man, but, in some strange fashion, different from other men. "His soul was like a star and dwelt apart."

The Son of David was, for Paul, moreover, "The second man" (1 Cor. 15:47). This title points out Christ as one who has, for His vocation, to undo the mischief wrought by the transgression of the first man. Hence He is called, in sharp contrast to the first man Adam, "a quickening spirit" (1 Cor. 15:45). As the one brought death into the world, so the other brings life (1 Cor. 15:22); and this teaching agrees with the declaration of the Synoptists: "The Son of Man is come to seek and to save that which was lost;" "Thou shalt call His name Jesus, for He shall save His people from their sins."

C. In Relation to the Universe. He is represented in the Epistle to the Colossians as the Firstborn of all creation, as the Originator of creation as well as its final cause, all things in heaven and on earth visible and invisible, angels included, being made by Him and for Him (Col. 1:15-16). This goes beyond anything found in the four great epistles, yet we may find rudiments of a cosmic doctrine even in these letters. For Paul it was an axiom that the universe has its final aim in Christ its King. (See 1 Cor. 8:6.)

D. In Relation to God. Paul applies two titles to Christ, "the Son of God" and "the Lord." Both of these titles are combined in the introduction of the Epistle to the Romans, "His Son, Jesus Christ, our Lord." He is "declared to be the Son of God with power, according to the Spirit of holiness, by a resurrection of the dead" (Rom. 1:4). The most convincing proof of the divinity of Christ Paul found in the resurrection. Writing to the Corinthians he says: "If Christ hath not been raised then is our preaching vain—your faith is vain, ye are yet in your sins" (1 Cor. 15:14-17). He submits to them the proof of his Apostleship in the fact that he has seen "Jesus our Lord" (1 Cor. 9:1). He tells the Galatians that his gospel came "through revelation of Jesus Christ" (Gal. 1:12), and that Gospel, according to 1 Cor. 15:3-8, contains five elementary facts: 1, Christ died

for our sins; 2, He was buried; 3, He rose on the third day; 4, He appeared to many disciples, and 5, Last of all, He appeared to Paul himself. These are the things that are vital in Paul's preaching. When we remember that, as a Pharisee, his prejudices were all against the Gospel, we must come to the conclusion that Paul's testimony argues most strongly for the historicity of the resurrection and the truths involved therein.

It may not be out of place to re-iterate what has already been stated regarding Paul's use of the expression, "His own Son," in Rom. 8:3. This passage deals with the brotherhood of sons. Jesus, amid the multitudes having the right to call themselves sons of God, is an unique figure, towering above them all. In 2 Cor. 4:4 it is stated that Christ is the image of God, and in Rom. 8:29 it is said that the destiny of believers is to be conformed to the image of God's Son. The ideal for Christians is to bear the image of Christ. For Christ Himself is reserved the distinction of being the image of God. This throws a side light upon Paul's idea of Christ's sonship.

He is represented as the one Lord by whom or on account of whom are all things (1 Cor. 8:6). According as δι' οὗ or δι' ὃν is accepted as the reading, Jesus is the Creator of all things or furnishes the Divine reason for creation. The groaning of the creation in labor for the brnging forth of a new redeemed world is a graphic picture of the relation of Christ's redemptive work to the physical universe. (Rom. 8:22.) It is true that this teaching goes beyond that of the Gospels in some particulars, but it agrees with John's Gospel when it teaches the creatorship of the Logos. (John 1:3.)

In 1 Cor. 8:5, 6, the term "Lord" gains equal significance to that of "Son". In view of pagan polytheism, the Apostle sets one real θεὸς over against the many θεοί λεγόμενοι of paganism, and one real Lord over against its κύριοι πολλοί. It would

seem by this inscription that the Apostle desired to introduce Christ into the sphere of the truly Divine.

The famous benediction at the close of the Second Epistle to the Corinthians implies a very high conception of Christ's person and position. One could scarcely believe that Paul would use such a collocation of phrases as the grace of the Lord Jesus, the love of God and the fellowship of the Holy Spirit, unless Christ had been for him a Divine Being, even God. Now all this simply adds force to John's prologue: "In the beginning was the Word, and the Word was with God, and the Word was God."

The four great Pauline epistles agree, in the most important details, with the portraiture given us of Jesus in the Gospels. The conception of the person of Christ, as we have already shown, was not natural to Paul. He was a bitter opponent of Christianity. It was not the result of gradually changing convictions regarding the claims of Jesus Christ—all the testimony which bears upon the subject implies the contrary. It was not due to extreme mysticism, for Paul's writings impress us as being remarkably sane and logical. No endeavor to account for it upon merely natural grounds is satisfactory, and so we must accept his own statement of the case. The truth of the Messiahship of Jesus was a matter of revelation in the experience of his conversion, and if we accept that, we must necessarily accept all that it involves. The Gospels and Epistles do not contradict, but only supplement this protraiture. They add lines of beauty to the rugged outline painted by Paul, and are inextricably connected with the four great epistles. Accepting these letters as genuine and Paul's explanation of his doctrine as true, we must accept the whole of the New Testament documents as credible, and the portraiture of the Christ as that of a real person—Son of man and Son of God, the God-Man.

CHAPTER XVI

DIVINE EFFICACY OF PRAYER

BY ARTHUR T. PIERSON

All the greatest needs, both of the Church and of the world, may be included in one: the need of a higher standard of godliness; and the all-embracing secret of a truly godly life is close and constant contact with the unseen God; that contact is learned and practised, as nowhere else, in the secret place of supplication and intercession.

Our Lord's first lesson in the school of prayer was, and still is: "ENTER INTO THY CLOSET" (Matt. 6:6). The "closet" is the closed place, where we are shut in alone with God, where the human spirit waits upon an unseen Presence, learns to recognize Him who is a Spirit, and cultivates His acquaintance, fellowship, and friendship.

Everything else, therefore, *depends upon prayer.* To the praying soul there becomes possible the faith which is the grasp of the human spirit upon the realities and verities of the unseen world. To the praying soul there becomes possible and natural the obedience which is the daily walk of the disciple with the unseen God. To the praying soul there becomes possible the patience, which is the habit of waiting for results yet unseen and hopes yet unrealized. To the praying soul there becomes possible the love that, like a celestial flood, drowns out evil tempers and hateful dispositions, and introduces us to a new world of gentle and generous frames. To the praying soul there becomes possible and increasingly real the holiness which is personal conformity to an unseen Divine image and ideal, and the innermost secret of a heavenly bliss.

Those who yearn for revivals naturally lay much stress

on preaching. But what is preaching without praying! Sermons are but pulpit performances, learned essays, rhetorical orations, popular lectures, or it may be political harangues, until God gives, in answer to earnest prayer, the preparation of the heart, and the answer of the tongue. It is only he who prays that can truly preach. Many a sermon that has shown no intellectual genius and has violated all homiletic rules and standards has had dynamic spiritual force. Somehow it has moved men, melted them, moulded them. The man whose lips are touched by God's living coal from off the altar may even stammer, but his hearers soon find out that he is on fire with one consuming passion to save souls.

We need saints in the pew as well as in the pulpit, and saintship everywhere is fed and nourished on prayer. The man of business who prays, learns to abide in his calling with God; his secular affairs and transactions become sacred by being brought into the searchlight of God's presence. His own business becomes his Father's business. He does not trample on God's commands in order to make money, nor does he drive his trade and traffic through the sacred limits of the Lord's day, or defraud his customers, "breaking God's law for a dividend."

Praying souls become prevailing saints. Those who get farthest on in the school of prayer and learn most of its hidden secrets often develop a sort of *prescience* which comes nearest to the prophetic spirit, the Holy Spirit showing them "things to come." They seem, like Savonarola, to know something of the purpose of God, to anticipate His plans, and to forecast the history of their own times. The great supplicators have been also the seers.

There is no higher virtue in a church than that it should be a praying church, for it is *prayer that makes eternal realities both prominent and dominant.* A church and a pastor may have any one of the current, popular types of "religious"

life, and souls may not be saved; but, as the late Dr. Skinner, of New York, used to say: "If the peculiar type of piety is that which is inspired by a sense of the powers of the world to come, sinners will be saved and saints edified." Even the world that now is will feel the power of such piety.

Praying feeds missions at home and abroad. It promotes giving. Parsimony is stifled in the atmosphere of God's presence. Gifts are multiplied and magnified when the giver is consecrated. When disciples begin to pray for souls they begin to yearn over them and to be willing to make sacrifices for their salvation. The key that can unlock the treasury of God's promises has marvelous power also to unlock the treasures of hoarded wealth, and makes even the abundance of deep poverty to abound into the riches of liberality till the widow's mites drop into the Lord's hands even more frequently than the millions of merchant princes. No man can breathe freely in the atmosphere of prayer while he stifles benevolent impulses. The giving of money prepares for the giving of self, and thus prayer makes missionary workers as well as missionary givers and supporters.

Few, even amongst the most devout, have ever fully felt how far workers in "the mine of heathendom" depend on those who "hold the ropes." James Gilmour, whose rare and radiant spirit so impressed the rude Mongolians, said that, unprayed for, he would feel like a diver in the river bottom with no air to breathe, or like a fireman on a blazing building with no water in his empty hose.

Prayer is not to be thought the less of because we are so often driven to the throne of grace as a last resort. It is part of the philosophy of prayer that it shall reveal its full efficacy only when and where all beside fails us. Here, as in all else, it is only at the end of self with all its inventions, that we find the beginning of God with all His interpositions.

A praying heart is the one thing that the devil cannot

easily counterfeit. It is easy enough to imitate praying lips, so that hypocrites and Pharisees feign devoutness. But only God can open in the heart's depths those springs of supplication that often find no channel in language, but flow out in groanings which cannot be uttered.

It is not worth while to waste much time in defending or advocating prayer. Experiment makes argument needless. This is not so much a science to be mastered by study as an art to be learned by practice. Like the Bible, prayer is self-evidencing. It is a mysterious union of Divine and human elements not easy of explanation; but to him who prays and puts God to the test along the lines of His own precepts and promises, God proves how real a force prayer is in His moral universe. The best way to prop up prayer is to practice it.

The pivot of piety, therefore, is prayer. A pivot is of double use, it acts as a fastener and as a center; it holds other parts in place, and it is the axis of revolution. Prayer likewise, keeps one steadfast in faith and helps to all holy activity. Hence, as surely as God is lifting His people to a higher level of spirituality, and moving them to a more unselfish and self-denying service, there will be new emphasis laid by them upon supplication, and especially upon intercession.

The revival of the praying-spirit is not only first in order of development, but it is first in order of importance, for without it there is no advance. Generally, if not uniformly, prayer is both starting-point and goal to every movement in which are the elements of permanent progress. Whenever the Church's sluggishness is aroused and the world's wickedness arrested, somebody has been praying. If the secret history of all true spiritual advance could be written and read, there would be found some intercessors who, like Job, Samuel, Daniel, Elijah, Paul and James; like Jonathan Edwards, William Carey, George Müller, and Hudson Taylor, have been

led to shut themselves in the secret place with God, and have labored fervently in prayer. And as the starting-point is thus found in supplication and intercession, so the final outcome must be that God's people shall have learned to pray; otherwise there will be rapid reaction and disastrous relapse from the better conditions secured.

PRAYER PUTS MEN IN TOUCH WITH GOD

There is a Divine philosophy behind this fact. The greatest need is to keep in *close touch with God;* the greatest risk is the loss of the sense of the Divine. In a world where every appeal is to the physical senses and through them, reality is in direct proportion to the power and freedom of contact. What we see, hear, taste, touch or smell—what is material and sensible—we can not doubt. The present and material absorbs attention and appears real, solid, substantial; but the future, the immaterial, the invisible, the spiritual, seem vague, distant, illusive, imaginary. Practically the unseen has little or no reality and influence with the vast majority of mankind. Even the unseen God Himself is to most men less a verity than the commonest object of vision; to many He, the highest verity, is really vanity, while the world's vanities are practically the highest verities.

God's great corrective for this most disastrous inversion and perversion of the true relation of things is prayer. "Enter into thy closet." There all is silence, secrecy, solitude, seclusion. Within that holy of holies the disciple is left alone—all others shut out, that the suppliant may be shut in—*with God.* The silence is in order to the hearing of the still, small voice that is drowned in worldly clamor, and which even a human voice may cause to be unheard or indistinct. The secrecy is in order to a meeting with Him who seeth in secret and is best seen in secret. The solitude is for the purpose of being alone with One who can fully impress with His pres-

ence only when there is no other presence to divert thought. The place of seclusion with God is the one school where we learn that He is, and is the rewarder of those that diligently seek Him. The closet is "not only the oratory, it is the *observatory,*" not for prayer only, but for prospect—the wide-reaching, clear-seeing, outlook upon the eternal! The decline of prayer is therefore the decay of piety; and, for prayer to cease altogether, would be spiritual death, for it is to every child of God the breath of life.

We cannot too strongly emphasize this fact, that *to keep in close touch with God in the secret chamber of His presence is the great fundamental underlying purpose of prayer.* To speak with God is a priceless privilege; but what shall be said of having and hearing Him speak with us! We can tell Him nothing He does not know; but He can tell us what we do not know, no imagination has ever conceived, no research ever unveiled. The highest of all possible attainments is the knowledge of God, and this is the practical mode of His revelation of Himself. Even His holy Word needs to be read in the light of His own presence if it is to be understood. The praying soul hears God speak. "And when Moses was gone into the tabernacle of the congregation to speak with Him, then *he heard the voice of One speaking unto him* from off the mercy seat that *was* upon the ark of testimony—from between the two cherubim, and He spake unto him" (Num. 7:89).

Where there is this close touch with God, and this clear insight into His name which is His nature, and into His Word which is His will made known, there will be a new power to walk with Him in holiness, and work with Him in service. "He made known His *ways* unto Moses, His *acts* unto the children of Israel." The mass of the people stood afar off and saw His deeds, such as the overthrowing of Pharaoh's hosts in the Red Sea; but Moses drew near into the thick

darkness where God was, and in that thick darkness he found a light such as never shone elsewhere, and in that light he read God's secret plans and purposes and interpreted His wondrous ways of working.

All practical power over sin and over men depends on maintaining this secret communion. Elijah was bidden, first, "go, *hide* thyself," and then, "go *shew* thyself." Those who abide in the secret place with God come forth to show themselves mighty to conquer evil, and strong to work and to wa for God. They are permitted to read the secrets of His covenant; they know His will; they are the meek whom He guides in judgment and teaches His way. They are His prophets, who speak for Him to others; because they watch the signs of the times, discern His tokens, and read His signals. We sometimes count as mystics those who, like Savonarola and Catherine of Siena, claim to have communications from God; to have revelations of a definite plan of God for His Church, or for themselves as individuals, like the reformer of Erfurt, the founder of the Bristol Orphanages, or the leader of the China Inland Mission. But may it not be that if we stumble at these experiences it is because we do not have them ourselves? Have not many of these men and women afterward proved by their lives that they were not mistaken, and that God has led them by a way that no other eye could trace?

PRAYER IMPARTS GOD'S POWER

In favor of close contact with the living God in prayer, there is another reason that rises perhaps to a still higher level. Prayer not only puts us in touch with God, and gives knowledge of Him and His ways, but it imparts to us His power. It is the touch which brings virtue out of Him. It is the hand upon the pole of a celestial battery, which charges us with His secret life, energy, efficiency. Things which

are impossible with man are possible with God, and with a man in whom God is. Prayer is the secret of imparted power from God, and nothing else can take its place. Absolute weakness follows the neglect of secret communion with God—and the weakness is the more deplorable, because it is often unconscious and unsuspected, especially when one has never yet known what true power is.

We see men of prayer quietly achieving results of the most surprising character. They have the calm of God, no hurry, or worry, or flurry; no anxiety, or care, no excitement or hustle or bustle—they do great things for God, and, like John the Baptist, are great in His eyes, yet they are little in their own eyes; they carry great loads, and yet are not weary nor faint; they face great crises, and yet are not troubled. And those who know not what treasures of wisdom and strength and courage and power are hidden in God's pavilion wonder how it is. They try to account for all this by something in the man—his talent, or tact, original methods, or favoring circumstances. Perhaps they try to imitate such a career by securing the patronage of the rich and mighty, or by dependence on organization, or fleshly energy—or what men call "determination to succeed"—they bustle about, labor incessantly, appeal for money and co-operation, and work out an apparent success, but there is none of that power of God in it which cannot be imitated. They compass themselves about with sparks, but there is no fire of God; they build up a great structure, but it is wood, hay, stubble; they make a great noise, but God is not in the clamor.

Nothing is at once so undisputable and so over-awing as the way in which a few men of God have lived in Him and He in them. The fact is, that in the disciple's life the fundamental law is, "Not I, but Christ in me." In a grandly true sense there is but one *Worker,* one Agent, and He Divine; and all other so-called "workers" are instruments, and

instruments only, in His hands. The first quality of a true instrument is *passivity*. An *active* instrument would defeat its own purpose; all its activity must be dependent upon the man who uses it. Sometimes a machine becomes uncontrollable, and then it not only becomes useless, but it becomes dangerous, and works damage and disaster. What would a man do with a plane, a knife, an axe, a saw, a bow, that had any will of its own and moved of itself? Does it mean nothing when, in the Word of God, we meet so frequently the symbols of passive service—the rod, the staff, the saw, the hammer, the sword, the spear, the threshing instrument, the flail; and, in the New Testament, the vessel? Does it mean that in proportion as a man is *wilful* God can not use him; that the first condition of service is that the human will is to be lost in God's so that it presents no *resistance* to His, no *persistence* beyond or apart from His, and even ventures to offer no *assistance* to His? George Müller well taught that we are to wait to know whether a certain work is *God's;* then whether it is *ours,* as being committed to us; but, even then, we need to wait for God's *way* and God's *time* to do His own work, otherwise we rush precipitately into that which He means us to do, but only at His signal; or else, perhaps, we go on doing when He calls a halt. Many a true servant of God has, like Moses, begun before his Master was ready, or kept on working when his Master's time was past.

INTERCESSION

There is one aspect of prayer to which particular attention needs to be called, because it is strongly emphasized in the Word, and because it is least used in our daily life, namely, *intercession.*

This word, with what underlies it, has a very unique use and meaning in Scripture. It differs from supplication, first in this, that supplication has mainly reference to the sup-

pliant and his own supply; and again, because intercession not only *concerns others,* but largely implies the need of *direct Divine interposition.* There are many prayers that, in their answer, allow our co-operation and imply our activity. When we pray, "Give us this day our daily bread," we go to work to *earn* the bread for which we *pray.* That is God's law. When we ask God to deliver us from the evil one, we expect to be sober and vigilant, and resist the adversary. This is right; but our activity in many other matters hinders the full display of God's power, and hence also our impression of His working. The deepest convictions of God's prayer-answering are therefore wrought in cases where, in the nature of things, we are precluded from all activity in promoting the result.

The Word of God teaches us that intercession with God is most necessary in cases where man is most powerless. Elijah is held before us as a great intercessor, and the one example given is his prayer for rain. Yet in this case he could *only pray;* there was nothing else he could do to unlock the heavens after three years and a half of drought. And is there not a touch of Divine poetry in the form in which the answer came? The rising cloud took the shape of *"a man's hand,"* as though to assure the prophet how God saw and heeded the suppliant hand raised to Him in prayer! Daniel was powerless to move the king or reverse his decree; all he could do was to "desire mercies of the God of heaven concerning this secret;" and it was because he could do nothing else, could not even *guess* at the interpretation, inasmuch as he knew not even the dream—that it became absolutely sure, when both the dream and its meaning were made known, that *God* had interposed, and so even the heathen king himself saw, felt and confessed.

All through history certain crises have arisen when the help of man was utterly vain. To the formal Christian, the

carnal disciple, the unbelieving soul, this fact, that there is nothing that man could do, makes prayer seem almost a folly, perhaps a farce, a waste of breath. But to those who best know God, man's extremity is God's opportunity, and human helplessness becomes not a reason for the silence of despair, but the argument for praying in faith. Invariably those whose faith in prayer is supernaturally strong are those who have most proved that *God* has wrought, by their conscious compulsory cessation of all their own efforts as vain and hopeless.

George Müller set out to prove to a half-believing Church and an unbelieving world that God does directly answer prayer; and to do this he purposely abstained from all the ordinary and otherwise legitimate methods of appeal, or of active effort to secure the housing, clothing and feeding of thousands of orphans. Hudson Taylor undertook to put missionaries into Inland China by dependence solely upon God, asking no collections and even refusing them in connection with public meetings, lest such meetings should be construed as appeals for help. He and his co-workers accustomed themselves to lay all wants before the Lord, and to expect the answer, and answer always came and still comes. The study of missionary history reveals the fact that, at the very times when, in utter despair of any help but God's there has been believing prayer, the interposition of God has been most conspicuously seen—how could it be most conspicuous except amid such conditions?

Every church ought to be a prayer circle; but this will not be so long as we wait for the whole Church, as a body, to move together. The mass of professing Christians have too little hold on God to enter heartily into such holy agreement. To all who yearn for a revival of the prayer-spirit we suggest that *in every congregation a prayer circle be formed, without regard to numbers.* Let any pastor unite with himself any man or woman in whom he discerns marks of peculiar spiritual

life and power, and without publicity or any direct effort to enlarge the little company, begin with such to lay before God any matter demanding special Divine guidance and help. Without any public invitation which might draw unprepared people into a formal association—it will be found that the Holy Spirit will enlarge the circle as He fits others, or finds others fit, to enter it—and thus, quietly and without observation, the little company of praying souls will grow as fast as God means it shall. Let a record be kept of every definite petition laid before God—for such a prayer circle should be only with reference to very definite matters—and as God interposes and answers follow let the record of His interposition be carefully kept, that it may become a new inspiration both to praise and to believing prayer. Such a resort to united intercession we have ourselves known to transform a whole church, remove dissensions, rectify errors, secure harmony and unity, and promote Holy Spirit administration and spiritual life and growth beyond all other possible devices. If in any church the pastor is unhappily not a man who could or would lead in such a movement, let two or three disciples who feel the need and have the faith meet and begin, perhaps, by praying for *him.* In this matter there should be no waiting for *anybody else;* if there be but *one* believer who has power with God let such a one begin intercessory prayer. God will bring to the side of such an intercessor, in His own time and way, others whom He has made ready to act as supplicators.

Not long since, in a church in Scotland, a minister suddenly began to preach with unprecedented power. The whole congregation was aroused and sinners marvelously saved. He himself did not understand the new enduement. In a dream of the night it was strangely suggested to him that the whole blessing was traceable to one poor old woman who was *stone deaf,* but who came regularly to church, and being unable to

hear a word, *spent all the time in prayer* for the preacher and individual hearers. In the biography of Charles G. Finney similar facts are recorded of "Father Nash," Abel Cleary, and others.

Examples might be multiplied indefinitely. But the one thing we would make prominent is this: God is summoning His people to prayer. He wills that "men pray everywhere, lifting up holy hands without wrath and doubting"; that, *first of all,* supplication, prayers, intercessions, and giving of thanks be made for all men. (1 Tim. 2:8.) If this be done first of all, every other most blessed result will follow. *God waits to be asked.* In Him are the fountains of blessing and He puts at the disposal of His praying saints all their abundance; they are, however, sealed fountains to the ungodly and the unbelieving. There is one key that always unlocks even heaven's gates; one secret that puts connecting channels between those eternal fountains and ourselves. That key, that secret, is prevailing prayer.

God has no greater controversy with His people today than this, that with boundless promises to believing prayer there are so few who actually give themselves unto intercession. This is represented as being a matter even of Divine wonderment:

> "And there is none that calleth upon Thy name,
> That stirreth up himself to take hold of Thee" (Isa. 64:7).

The very fact that so many disciples, and in so many parts of the world, are forming prayer circles or unions is itself a great incentive to increased and united prayer.

TRUE PRAYER

Our Lord taught a great lesson in Matthew 18:19. He said: "If two of you shall agree [symphonize] on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." The agreement re-

ferred to is not that of a mere human covenant, nor even sympathy; it is *symphony*. Symphony is agreement of sounds in a musical chord, and depends upon fixed laws of harmony. It can not be secured by any arbitrary arrangement. One cannot lay his fingers accidentally or carelessly upon the keys of a musical instrument and produce symphony of sounds. Such touch may evoke only intolerable discord, unless regulated by a knowledge of the principles of harmony. Nay, there is even a deeper necessity, namely, that the keys touched shall themselves be *in tune with the whole instrument*. Two conditions, then, are needful; first, that a skilful hand shall put the whole instrument in tune; and then that an equally skilful hand shall touch keys which are capable of producing together what is called "a true chord."

This language evinces Divine design. He is teaching a great lesson on the mystery of prayer, which likewise demands two great conditions; first, that the praying soul shall be in harmony with God Himself; and then that those who unite in prayer shall, because of such unity with Him, be in harmony with each other. There must be, therefore, back of all prevailing supplication and intercession One who, with infinite skill, tunes the keys into accord with His own ear; and then touches them, like a master musician, so that they respond together to His will and give forth the chord which is in His mind.

No true philosophy of prayer can ever be framed which does not include these conditions. Many have false conception of what prayer is. To them it is merely asking for what one wants. But this may be so far from God's standard as to lack the first essentials of prayer. It may be asking something to consume it upon our own lusts. We are to ask *"in the name"* of Christ. But that is not simply *using His name* in prayer. The *name* is the *nature;* it expresses the character, and is equivalent to the person. To ask in

Christ's name is to come to God, as *identified with the very person of Christ.* A wife makes a purchase in her husband's name. Literally, she uses his name, not her own. She says, "I am Mrs. A————," which means, "I am his wife, identified with his personality, character, wealth, commercial credit, and business standing." To go to God in Christ's name is to claim identity with Christ as a member of His body, one with Him before the Father, and having in Him a right to the Father's gifts, a right to draw on the Father's infinite resources.

Again, we are told that, if we ask anything *"according to His will,"* He heareth us. But what is asking according to *His* will but ceasing to ask according to our own self-will? Here the impulse is not human, but essentially Divine. It implies a knowledge of His will, an insight into His own mind, and a sympathy with His purpose. Now is this possible unless by the Holy Spirit we are brought into such fellowship with God as that He can guide us in judgment and yearning, and teach us His way? He is indeed "able to do exceeding abundantly above all that we ask or think," but it is "according to His power which worketh in us." If that power work not *in* us first, how can it work *for* us, in answered prayer?

In order to gain higher results, wrought for the Church or the world, in answer to supplication, there must first be deeper results wrought in the believer by the Holy Spirit. In other words, *there must be a higher type of personal holiness if there is to be a higher measure of power in prayer.* The carnal mind does not fall into harmony with God, does not even see and perceive His mind, and hence the carnally-minded disciple can not discern the will of God in prayer, but is continually hindered and hampered by mistaking self-impelled petitions for divinely inspired prayers, confounding what self-will craves with what is spiritually needful and Scripturally warranted.

God is calling His people to a revival of *faith in the Divine efficacy of prayer.*

Our Lord teaches us that the prayer of faith has the power of a *fiat* or a Divine decree. God said sublimely, "Let light be!" and light was. The Lord Jesus Christ says: "If ye have faith as a grain of mustard seed"—in which, however small, is the possibility and potency of *life*—"ye shall say to this mountain, Be thou removed; or to this sycamore tree, Be thou plucked up by the root, and it shall obey you." This is the language not of petition, but of decree. It is, in some sort, a laying hold on Omnipotence, so that nothing is impossible to the praying soul.

When we reach such heights of teaching and compare them with the low level of our life we are struck dumb with amazement, first at the astounding possibilities of faith, as put before us, and then at the equally astounding impossibilities which unbelief substitutes for the offered omnipotence of supplication. When we think of the possible heights of intercession we seem again to hear the saintly McCheyne crying out: "Do everything in earnest! If it is worth doing, then do it with all your might. Above all, keep much in the presence of God; never see the face of man till you have seen His face." That is the preparation of prayer, prevailing first with God to enable us to prevail with man. Jacobi must have been thinking along these lines when he said: "My watchword, and that of my reason, is not I, but One who is more and better than I; One who is entirely different from what I am—I mean God. I neither am, nor care to be, if He is not!" It is prayer that makes God real—the highest reality and verity; and that sends us back into the world with the conviction and consciousness that He is, and is in us, mighty to work in us, and through us, as instruments, so that nothing shall be impossible to the instrument, because of the Workman, back of it, who holds and wields the weapon.

The power of such prayer defies all competition or imitation by the most perfect forms of liturgy. Who can copy or canvass the imprisoned flame of a priceless gem with mere brush and pigments! Or counterfeit the photosphere of the sun with yellow chalk! There is a flame of God which prayer lights within; there is a glow and light and heat in the life which can be kindled only by a coal from the golden altar which is before the throne. It is only the few who find their way thither and know the enkindling power; but to those few the Church and the world owe mighty upheavals and outpourings. (Rev. 8.)

Chemical galvanism possesses this peculiarity, that an increase of its powers cannot be gained by increasing the dimensions of the cells of the battery, but can be by increasing their number. We need *more* intercessors if we are to have greatly increased power. The number of cells must be increased. More of God's people must learn to pray. The foes are too many for a few to cope with them, however empowered of God. The variety of human want and woe, the scattered millions of the unsaved, the wide territory to be covered with intercession—all these and other like considerations demand multiplied forces. Each human being has only a very limited knowledge of human need. Our individual circle of acquaintance is so comparatively narrow that even the most prayerful spirit cannot survey the whole field. But when in all parts of the destitute territory supplicators multiply, even these narrow circles, placed side by side and largely overlapping, cover the whole broad field of need. Our own personal and limited knowledge and range of intelligent sympathy meet and touch similar and sympathetic souls, so that what we do not see or feel or pray for, appeals to others of our fellow disciples; and so, in proportion as the intercessors multiply, every interest of mankind finds its representatives in the secret place and at the throne.

We cannot make up for lack of praying by excess of working. In fact working without praying is a sort of practical atheism, for it leaves out God. It is the prayer that prepares for work, that arms us for the warfare, that furnishes us for the activity. It behooves us, studying intently the promises to prayer, to say unto the Lord: "This being Thy word, I will henceforth live as a man of prayer and claim my privilege and use my power as an intercessor."

Here is the highest identification with the Son of God. It is almost being admitted to a sort of fellowship in His mediatorial work! During this dispensation His work is mainly intercession. He calls us to take a subordinate part in the holy office, standing, like Phinehas, between the living and the dead to stay the plague; like Elijah, between heaven and earth to unlock heaven's flood-gates of blessing and command the fire and flood of God! Is this true? Then what can be more awful and august than such dignity and majesty of privilege! Ignatius welcomes the Numidian lion in the arena, saying: "I am grain of God; I must be ground between the teeth of lions to make bread for God's people." He felt in the hour of martyrdom the privilege of joining his dying Lord in a sacrifice that Bushnell would call "vicarious."

Who will join the risen Lord in a service of intercession? The greatest difficulty in the way of practical conversion of men may not be in God's eyes so much a barrier of ungodliness among the heathen as a barrier of unbelief among His own disciples!

The sixteenth century was great in painters, the seventeenth in philosophers, the eighteenth in writers, the nineteenth in preachers and inventors; God grant that the twentieth may be forever historically memorable as the century of intercessors.

CHAPTER XVII

THE PROOF OF THE LIVING GOD,

AS FOUND IN THE PRAYER LIFE OF GEORGE MÜLLER, OF BRISTOL.

BY REV. ARTHUR T. PIERSON, D. D.

In Psalm 68:4, we are bidden to "extol Him who rideth upon the heavens by His name, JAH, and to rejoice before Him;" and in the next verse, He is declared to be "a father of the fatherless, and a judge of the widows, in His holy habitation."

The name, "Jah," here only found, is not simply an abbreviation of "Jehovah;" but the *present tense* of the Hebrew verb *to be;* and expresses the idea that this Jehovah is the *Living, Present God;* and, as the heavens are always over our heads, He is always a present Helper, especially to those who, like the widow and the orphan, lack other providers and protectors.

George Müller, of Bristol, undertook to demonstrate to the unbelieving world that God is such a living, present God, and that He proves it by answering prayer; and that the test of this fact might be definite and conclusive, he undertook to gather, feed, house, clothe, and also to teach and train, all available orphans, who were legitimate children, but deprived of both parents by death and destitute.

SIXTY- FIVE YEARS OF PROOF.

This work, which he began in 1833, in a very small and humble way, by giving to a few children, gathered out of the streets, a bit of bread for breakfast, and then teaching them for about an hour and a half to read the Scriptures, he carried on for sixty-five years, with growing numbers until there were under his care, and in the orphan houses which he built, twenty-two hundred orphans with their helpers; and yet, during all

that time, Mr. Müller's *sole dependence was Jah, the Living, Present God.* He appealed to no man for help; and did not even allow any need to be known before it had been supplied, even his intimate co-workers being forbidden to mention any existing want, outside the walls of the institution. His aim and purpose were to effectually apply the test of prayer to the unseen God, in such a way as to leave no doubt that, in these very days in which we live it is perfectly safe to cut loose from every human dependence and cast ourselves in faith upon the promises of a faithful Jehovah. To make the demonstration more absolutely convincing, for some years he withheld even the annual report of the work from the public, although it covered only work *already done,* lest some should think such a report an indirect appeal for future aid.

A human life thus filled with the presence and power of God is one of God's choicest gifts to His church and to the world.

DEMONSTRATION AND ILLUSTRATION.

Things unseen and eternal are, to the average man, distant and indistinct, while what is seen and temporal is vivid and real. Practically, any object in nature that can be seen or felt is thus more actual to most men than the Living God. Every man who walks with God, and finds Him a present Help in every time of need, who puts His promises to the practical proof and verifies them in actual experience; every believer, who, with the key of faith, unlocks God's mysteries and with the key of prayer unlocks God's treasuries, thus furnishes to the race demonstration and illustration of the fact that "He *is,* and is a Rewarder of them that diligently seek Him."

George Müller was such an argument and example—a man of like passions, and tempted in all points, as we are, but who believed God and was established by believing; who prayed earnestly that he might live a life and do a work, which should be a convincing proof that God hears prayer, and that

it is safe to trust Him at all times; and who furnished just such a witness as he desired. Like Enoch, he truly walked with God, and had abundant testimony borne to him that he pleased God. And, when on the tenth day of March, 1898, it was told us of George Müller, that "he was not," we knew that "God had taken him": it seemed more like a translation than like death.

THE MAN HIMSELF.

To those familiar with his long life story, or who intimately knew him and felt the power of personal contact, he was one of God's ripest saints, and himself a living proof that a life of faith is possible; that God may be known, communed with, found, and become a conscious companion in the daily life. He proved for himself and for all others who will receive his witness, that to those who are willing to take God at His word and to yield self to His will, He is "the same yesterday and today and forever;" that the days of divine intervention and deliverance are past only so far as the days of faith and obedience are past; that believing prayer works still the wonders of which our fathers told in the days of old.

All we can do in the limited space now at our disposal, is to present a brief summary of George Müller's work, the details of which are spread through the five volumes of his carefully written "Journal," and the facts of which have never been denied or doubted, being embodied in five massive stone buildings on Ashley Down, and incarnated in thousands of living orphans who have been, or still are, the beneficiaries upon the bounty of the Lord, as administered by this great intercessor.

HIS LIFE PURPOSE.

One sentence from Mr. Müller's pen marks the purpose which was the very pivot of his whole being: "I have joyfully dedicated my whole life to the object of exemplifying how much may be accomplished by prayer and faith." This

prepared both for the development of the character of him who had such singleness of aim and for the development of the work in which that aim found action. Mr. Müller's oldest friend, Robert C. Chapman, of Barnstaple, beautifully says that "when a man's chief business is to serve and please the Lord, all his circumstances becomes his servants;" a maxim verified in Mr. Müller's life work.

NO VISIBLE SUPPORT.

Mr. James Wright, Mr. Müller's son-in-law and successor, said, in reviewing the sixty-five years of work, "It is written (Job 26:7) 'He hangeth the earth upon *nothing*'—that is, no *visible* support. And so we exult in the fact that 'The Scriptural Knowledge Institution for Home and Abroad' hangs, as it has ever hung, since its commencement, 'upon nothing,' that is, upon no *visible* support. It hangs upon no human patron, upon no endowment or funded property, but solely upon the good pleasure of the blessed God."

Blessed lesson to learn: that to depend upon the invisible God is not to hang "upon nothing," though it be upon nothing *visible*. The power and permanence of the invisible forces that hold up the earth after sixty centuries of human history are sufficiently shown by the fact that this great globe still swings securely in space and is whirled through its vast orbit, and without variation of a second still moves with divine exactness in its appointed path. Mr. Müller therefore trusted the same invisible God to sustain with His unseen power all the work which faith suspended upon His truth and love and unfailing word of promise, though to the natural eye all these may seem as nothing.

SUMMARY OF WORK DONE.

In the comprehensive summary contained in the fifty-ninth report, remarkable growth is apparent during the sixty-four years since the outset of the work in 1834.

During the year ending May 26, 1898, the number of day schools was seven and of pupils 354; the number of children in attendance from the beginning 81,501. The number of home Sunday Schools, twelve, and of children in them 1,341; but, from the beginning, 32,944.

The number of Sunday Schools *aided* in England and Wales, twenty-five. The amount expended in connection with home schools, £736. 13s. 10d.; from the outset, £109,992. 19s. 10d.

The Bibles and parts thereof circulated, 15,411; from the beginning 1,989,266. Money expended for this purpose the past year £439; from the first, £41,090. 13s. 3d.

Missionary laborers aided, 115. Money expended £2,082. 9s. 6d.; from the outset, £261,859. 7s. 4d.

Circulation of books and tracts, 3,101,338; money spent £1,100. 1s. 3d.; and from the first, £47,188. 11s. 10d.

The number of orphans on Ashley Down 1,620, and from the first 10,024.

Money spent that year, £22,523. 13s. 1d., and from the beginning £988,829.

To carry conviction into action sometimes requires a costly sacrifice; but, whatever Mr. Müller's fidelity to conviction cost in one way, he had stupendous results of his life work to contemplate even while he lived.

GIVING WITH PRAYING.

Let any one look at these figures and facts, and remember that one poor man who had been solely dependent on the help of God and only in answer to prayer, could look back, over more than three score years and see how he had built five large orphan houses, and taken under his care over ten thousand orphans, expending for them within twelve thousand pounds of a round million! This same man had given aid to day schools and Sunday Schools, in Britain and other lands, where nearly one hundred and fifty thousand children have been

taught, at a cost of over one hundred and ten thousand pounds more. He had also circulated nearly two million Bibles and parts thereof, at cost of over forty thousand pounds; and over three million books and tracts, at a cost of nearly fifty thousand pounds more. Besides all this, he had spent over two hundred and sixty thousand pounds to aid missionary laborers in various lands. The sum total of the money thus expended during sixty years thus reached very nearly the astonishing aggregate of one and a half million of pounds sterling ($7,500,000). Mr. Müller's own gifts to the service of the Lord found, only after his death, full record and recognition. In the annual reports, an entry recurring with strange frequency, suggested a giver that must have reached a very ripe age: "from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven." If that entry be carefully followed throughout and there be added the personal gifts made by Mr. Müller to various benevolent objects, the aggregate sum from this "servant" reaches, up to March 1, 1898, a *total of eighty-one thousand, four hundred and ninety pounds, eighteen shillings and eight pence.* After his death, it first became known that this "servant of the Lord Jesus" was no other than *George Müller* himself who thus donated, from money given to him or left to him for his own use by legacies, an amount equal to more than *one-fifteenth* of the entire sum expended from the beginning upon all five departments of the work (£1,448,959). This is a record of personal giving to which we know no parallel.

HIS INVESTMENTS.

Mr. Müller had received increasingly large sums from the Lord which he *invested* well and most profitably, so that for over sixty years he never lost a penny through a bad speculation! But his investments were not in lands, or banks, or railways, but in the *work of God.* He made "friends of the mammon of unrighteousness," and, when he failed, they re-

ceived him into everlasting habitations. He continued year after year to make provision for himself, his beloved wife and daughter only by laying up treasure in heaven. Such a giver had a right to exhort others to systematic beneficence. He gave as not one in a million gives—not a tithe, not any fixed proportion of annual income, but *all that was left after the simplest and most necessary supply of actual wants.* While most disciples regard themselves as doing their duty if, after they have given a portion to the Lord, they spend all the rest on themselves, God led George Müller to reverse this rule and reserve only the most frugal sum for personal needs that the entire remainder might be given to him that needeth. An utter *revolution* in our habits of giving would be necessary were such a rule adopted. Mr. Müller's own words are: "My aim never was, how much I could *obtain,* but rather how much I could *give.*" Yet this was not done in the spirit of an ascetic, for he had no such spirit.

HIS STEWARDSHIP.

He kept continually before him *his stewardship* of God's property; and sought to make the most of the one brief life on earth and to use for the best and largest good the property held by him in trust. The things of God were deep realities, and, projecting every action and decision and motive into the light of the judgment seat of Christ, he asked himself how it would appear to him in the light of that tribunal. Thus he sought prayerfully and conscientiously so to live and labor, so to deny himself, and, by love, serve his Master, and his fellowmen that he should not be "ashamed before Him at His coming." But not in a spirit of *fear;* for if any man of his generation knew the perfect love that casts out fear it was he. He felt that God is love and love is of God. He saw that love manifested in the greatest of gifts—His only begotten Son; at Calvary he knew and believed the love that God hath to us; he received it into his own heart; it became an abiding presence

manifested in obedience and benevolence; and, subduing him more and more, it became perfected so as to expel all tormenting fear and impart a holy confidence and delight in God.

FAVORITE TEXTS.

Among the texts which strongly impressed and moulded Mr. Müller's habits of giving was Luke 6:38: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." He believed this promise and he verified it. His testimony is, "I had *given,* and God had caused to be *given to me again,* and bountifully." Again he read, "It is more blessed to give than to receive." He says that he *believed* what he found in the word of God and by His grace sought to *act accordingly,* and thus again records that he was blessed abundantly and his peace and joy in the Holy Spirit increased more and more.

It will not be a surprise, therefore, that, as has been already noted, Mr. Müller's entire personal estate at his death, as sworn to, when the will was admitted to probate, was only £169. 9s. 4d., of which books, household furniture, etc., were reckoned at over 100 pounds, the only money in his possession being a trifle over sixty pounds, and even this only awaiting disbursement as God's steward.

THE SECRET OF IT ALL.

To summarize Mr. Müller's service we must understand his great secret. Such a life and such a work are the result of one habit more than all else—daily and frequent communion with God. He was unwearied in supplications and intercessions. In every new need and crisis, the one resort was the *prayer of faith.* He first satisfied himself that he was in the way of duty, then he fixed his mind on the unchanging word of promise; then, in the boldness of a suppliant who comes to a throne of grace in the name of Jesus

Christ, and pleads the assurance of the immutable Promiser, he presented every petition. He was an unwearied intercessor. No delay discouraged him. This is seen particularly in the case of individuals for whose conversion or special guidance into the paths of full obedience he prayed. On his prayer list were the names of some for whom he had besought God daily by name, for from one to ten years before the answer was given. There were two parties, for whose reconciliation to God he prayed, day by day, *for over sixty years,* and who had not at the time of his death, turned unto God; but he said, "I have not a doubt that I shall meet them both in heaven; for my Heavenly Father would not lay upon my heart a burden of prayer for them for over three score years, if He had not concerning them purposes of mercy."

This is a sufficient example of his almost unparalleled perseverance and importunity in intercession. However long the delay, he held on, as with both hands clasping the very horns of the altar; and his childlike spirit reasoned simply but confidently that the very fact of his own spirit being so long drawn out in prayer for one object, and of the Lord's enabling him so to continue patiently and believingly to wait on Him for the blessing, was a promise and prophecy of the answer; and so he waited on, so assured of the ultimate result that he praised God in advance, as having already received that for which he asked.

One of the parties for whom for so many years he had unceasingly prayed, shortly after his departure, died in faith, having received the promises and embraced them and confessed Jesus as his Lord.

THE PRIVILEGE OF ALL.

Mr. Müller frequently in his Journal and reports warned his fellow disciples not to regard him as a *miracle worker,* or his experience as so exceptional as to have little application to the ordinary spheres of life and service. With patient

repetition he affirms that, in all essentials, such an experience is the privilege of all believers. God calls disciples to various forms of work, but all alike to the same *faith*. To say, therefore, "I am not called to build orphan houses, etc., and have no right to expect answers to my prayers as Mr. Müller did," is wrong and unbelieving. Every child of God is first to get into the sphere appointed of God, and therein to exercise full trust, and live by faith upon God's sure word of promise.

Throughout all the thousands of pages written by his pen, he teaches that this experience of God's faithfulness is both the reward of past faith and prayer and the preparation of the servant of God for larger work, more efficient service, and more convincing witness to his Lord.

SUPERNATURAL POWER.

No one can understand this work who does not see in it the *supernatural power of God;* without that, it is an enigma, defying solution; with that, all the mystery is an open mystery. He himself felt, from first to last, that this supernatural factor was the whole key to the work, and without that it would have been to himself a problem inexplicable. How pathetically he often compared himself and his work for God to the "burning bush in the wilderness," which always aflame and always threatened with apparent destruction, was not consumed, so that not a few turned aside, wondering to see this great sight. And why was it not burnt? Because Jehovah of Hosts who was in the bush dwelt in the man and in his work; or, as Wesley said with almost his last breath, "Best of all God is with us."

This simile of the burning bush is the more apt, when we consider the *rapid growth of the work*. At first so very small as to seem almost insignificant, and conducted in one small rented house, accommodating thirty orphans; then enlarged until other rented premises became necessary; then one, two, three, four and even five immense structures being

built until three hundred, seven hundred, eleven hundred and fifty, and finally two thousand and fifty inmates could find shelter within them; seldom has the world seen any such vast and rapid enlargement. Then look at the outlay! At first a trifling expenditure of perhaps four hundred pounds for the first year of the Scriptural Knowledge Institution, and of five hundred pounds for the first twelve months of the orphan work, and in the last year of Mr. Müller's life a grand total of over twenty-six thousand pounds for all the purposes of the work.

The cost of the houses built on Ashley Down might have staggered even a man of large capital, but this poor man only cried and the Lord helped him. The first house cost fifteen thousand pounds, the second over twenty-one thousand, the third over twenty-three thousand, and the fourth and fifth from fifty thousand to sixty thousand more—so that the total cost reached about one hundred and fifteen thousand pounds. Besides all this there was a yearly expenditure which rose as high as twenty-five thousand for the orphans alone, irrespective of those occasional outlays made needful for emergencies, such as improved sanitary precautions.

Here is a burning bush indeed, always in seeming danger of being consumed, yet still standing on Ashley Down, and still preserved because the same presence of Jehovah burns in it. Not a branch of this many sided work has utterly perished, while the whole work still challenges unbelievers to turn aside and see the great sight, and take off their shoes from their feet; for is not all ground holy where God abides and manifests Himself?

ABUNDANT IN LABORS.

In attempting a survey of this great life work we must not forget how much of it was wholly outside of the Scriptural Knowledge Institution; namely, all that service which Mr. Müller was permitted to render to the church of Christ

and the world at large, as preacher, pastor, witness for truth and author of books and tracts.

His preaching period covered the whole time from 1826 to 1898, the year of his departure—over seventy years; and with an average through the whole period of probably three sermons a week, or over ten thousand for his lifetime, which is probably a low estimate, for, during his missionary tours, which covered over two hundred thousand miles and were spread through seventeen years, he spoke on an average once a day, even at his already advanced age.

Probably those brought to the knowledge of Christ by his preaching would reach into the thousands, exclusive of orphans converted at Ashley Down. Then when we take into account the vast numbers addressed and impressed by his addresses given in all parts of the United Kingdom, on the continent of Europe, and in America, Asia and Australia, and the still vaster numbers who have read his narrative, his books and tracts, or who have in various other ways felt the quickening power of his example and life, we shall get some inadequate conception of the range and scope of the influence wielded by his tongue and pen, his labors and his life. Much of the best influence defies all tabulated statistics and evades all mathematical estimate—it is like the fragrance of the alabaster flask which fills all the house, but escapes our grosser senses of sight, hearing and touch. This part of George Müller's work belongs to a realm where we cannot penetrate. But God sees, knows and rewards it.

A DOUBTER'S DOUBTS.

Yet there are those who doubt or deny the sufficiency of even this proof, though so full and convincing. In a prominent daily newspaper, a correspondent, discussing the efficacy of prayer, thus referred to the experience of George Müller:

"I resided in that country during most of the seventies, when he was often described as the best-advertised man in

the Three Kingdoms. By a large number of religious people he was more spoken of than were Gladstone and Disraeli, and accordingly it is not miraculous that, although he said he had never once solicited aid on behalf of his charitable enterprise, money in a continuous stream flowed into his treasury. Even to non-religious persons in Great Britain his name was quite as familiar as that of Moody.

"Doubtless Müller was quite sincere in his convictions, but, by the very peculiarity of his method, his wants were advertised throughout the world most conspicuously, thus receiving the benefit of a far larger publicity than would otherwise have obtained, and it being known that he was praying for money, money, of course, came in to him.

"But were Müller's prayers answered invariably? According to a memoir by a personal friend, which has lately been published, this was far from having been the case, and he often felt aggrieved at what he considered a slight on the part of the Almighty, one of whose 'pets' (to quote Mr. Savage) he evidently imagined himself to be. For example, he prayed for two of his 'unconverted' friends for nearly fifty years without avail. There was absolutely nothing in his career which could not be accounted for as the result of purely natural causes.

"If it was possible to admit that what he looked upon as answers to his prayers were due to special interventions of Providence in his behalf (in other words, to favoritism), the question would inevitably arise, Why have the prayers of thousands of other Christian people, whose faith is quite as strong as Müller's, been disregarded? What are we to think of the little band of enthusiasts who left this country for Jerusalem a few months ago to see Christ 'appear in the clouds,' and who, at last accounts, were reported to be starving, with no immediate prospect of a return to their homes?"

"Lector."

"Lector" takes an easy way to evade the force of Mr. Müller's life witness. He contends that "the peculiarity" of his method, and the great "publicity" thus obtained, made him the "best advertised man in the Three Kingdoms," and so money poured in upon him from all quarters. Thus the

most conspicuous testimony to a prayer-hearing God, furnished by any one individual in the century, is dismissed with one sweep of the pen, affirming that "there was absolutely nothing in his career which could not be accounted for as the result of purely natural causes."

THE DOUBTER ANSWERED.

In answer I beg to submit twelve facts, all abundantly attested:

1. For sixty years and more he carried on a work for God, involving at times an average annual expenditure of $125,000, and never once, privately or publicly, made any direct appeal for money.

2. Of all his large staff of helpers no one is ever allowed to mention to an outside party any want of the work, however pressing the emergency.

3. Thousands of times correspondents inquired as to the existing wants, but in no case did they receive information, even though at a crisis of need, the object being to prove that it is safe to trust in God alone.

4. Reports of the work, annually published, have no doubt largely prompted gifts; but even these cannot account for the remarkable way in which the work has been supported. In order to show that dependence was not placed on these reports, they were not issued in one case, for over two years, yet there was no cessation of supplies.

5. The coincidences between the need and the supply can be accounted for on no law of chance or awakened public interest. In thousands of cases the exact sum or supply required has been received at the exact time needed, and when donors could have had no knowledge of the facts.

6. The facts spread over too long a time and too broad a field of details to be accounted a wide advertising system. Mr. Müller recorded thousands of cases of prayer for definite blessings, with equally definite answers.

7. Many interpositions and deliverances were independent of any human gifts or aid, as when a break in the heating apparatus necessitated a new boiler. No sooner had the repairs begun than a cold north wind set in which risked the health and even the lives of over four hundred orphans living in the house, which there was no other mode of heating. Mr. Müller carried the case to the Father of the fatherless, and the wind shifted to the south and blew soft and warm till the repairs were complete.

8. Hundreds of cases occurred, in course of sixty-five years, when there was not food for the next meal, yet God only was appealed to, and never but twice was it needful to postpone a meal, and then only for half an hour! Even direct and systematic appeals to the public could not have brought supplies for hundreds of orphans and helpers with such regularity for all those years.

9. Again, the supplies always kept pace with growing wants. Mr. Müller began on a very small scale, and the orphan work was only the last of five departments of the work of the Scriptural Knowledge Institution. Can it be accounted for on any purely natural basis that the popular heart and purse, without even full information of the progress of the five-fold enterprise, responded regularly to its claims?

10. Again, many a crisis, absolutely unknown to contributors, was met successfully by adequate supplies, without which, at that very time, the work must have ceased. Once, when a single penny was lacking after all available funds were gathered, that one penny was found in the contribution box, and it was all there was.

11. Again, Mr. Müller found that his relations with God always determined the measure of his help from man; unless his fellowship with his Heavenly Father was closely maintained, all else went wrong. The more absolute his dependence on God, his separation unto Him and his faith in Him,

the more abundant and manifest His deliverances, so that, as he became more independent of man, he received the more from God through man.

12. Since his death in 1898, the work has been carried on by his successors and helpers on the same principles and with the same results. Though his strong personality is removed, the same God honors the same mode of doing His work, independent of the human instruments.

Mr. Müller's life purpose was to furnish to the world and the Church a simple example of the fact that a man can not only live, but work on a large scale, by faith in the living God; that he has only to trust and pray and obey and God will prove his own faithfulness. The reports were published with sole reference to the work already done, and because donors were entitled to such knowledge of the way in which their money was expended. He never used his reports as appeals for help in work yet to be begun or carried on. Nor was his personal presence or influence necessary, for he traveled for eighteen years in forty-two countries, mentioning his work only at urgent request; and during all this time the work went on just as when at home.

A CHALLENGE TO UNBELIEF.

One thing is obvious—there is a wide field still open for experiment. Let those who honestly believe that so great a life work may be entirely accounted for on a natural basis give us a practical proof. Let an institution be founded in some of our great cities similar to that in Bristol. Let there be no direct appeal made to anyone beyond the circulation of annual reports; or let there be the widest advertising of the fact that such a work is carried on, and that dependence is on public aid without direct solicitation. Of course, there must be no prayer, and no acknowledgment of God, lest someone think it to be religious and unscientific, and pious people should be moved to respond! Unbelievers outnumber Chris-

tian disciples five to one and the constituency is therefore very large. Let us have the experiment conducted, not on the faith basis, but in strictly scientific method! When we see an infidel carrying on such a work, building five great orphan houses and sustaining over 2,000 orphans from day to day without any direct appeal to human help, yet finding all supplies coming in without even a failure in sixty years, we shall be ready to reconsider our present conviction that it was because the living God heard and helped George Müller, that he who began with a capital of one shilling, took care of more than ten thousand orphans, aided hundreds of missionaries, scattered millions of Bibles and tracts, and in the course of his long life expended about $7,500,000 for God and humanity; and then died with all his possessions valued at less than eight hundred dollars.

CHAPTER XVIII

OUR LORD'S TEACHINGS ABOUT MONEY

BY ARTHUR T. PIERSON

Our Lord's teachings as to money gifts, if obeyed, would forever banish all limitations on church work and all concern about supplies. These teachings are radical and revolutionary. So far are they from practical acceptance that, although perfectly explicit, they seem more like a dead language that has passed out of use than like a living tongue that millions know and speak. Yet, when these principles and precepts of our Lord on giving are collated and compared, they are found to contain the materials of a complete ethical system on the subject of money, its true nature, value, relation and use. Should these sublime and unique teachings be translated into *living,* the effect not only upon benevolent work, but upon our whole spiritual character, would be incalculable. Brevity compels us to be content with a simple outline of this body of teaching, scattered through the four Gospel narratives, but gathered up and methodically presented by Paul in that exhaustive discussion of Christian giving in 2 Cor. 8 and 9.

I. THE PRINCIPLE OF STEWARDSHIP

The basis of Christ's teaching about money is the fundamental conception of *stewardship.* (Luke 12:42; 16:1-8.) Not only money, but every gift of God, is received in trust for His use. Man is not an owner, but a trustee, managing another's goods and estates, God being the one original and inalienable Owner of all. The two things required of stewards are that they be "faithful and wise," that they study to employ God's gifts with fidelity and sagacity—fidelity so that God's

entrustments be not perverted to self-indulgence; sagacity, so that they be converted into as large gains as possible.

This is a perfectly plain and simple basal principle, yet it is not the accepted foundation of our money-making and using. The vast majority, even of disciples, practically leave God out of their thoughts when they engage in finance. Men consider themselves owners; they "make money" by their industry, economy, shrewdness, application; it is theirs to do as they will with it. There is little or no sense of stewardship or of its implied obligation. If they give, it is an act, not of duty, but of generosity; it ranks, not under law, but under grace. Hence there is no inconsistency felt in hoarding or spending vast sums for worldly ends and appropriating an insignificant fraction to benevolent purposes. Such methods and notions would be utterly turned upside down could men but think of themselves as stewards, accountable to the one Master for having wasted His goods. The great day of account will bring an awful reckoning, not only to wasters, but to hoarders; for even the unfaithful servants brought back to their lord the talent and the pound at last, but without profit, and the condemnation was for not having used so as to increase the entrusted goods.

II. THE PRINCIPLE OF INVESTMENT

In our Lord's teachings we find this kindred principle of investment: "Thou oughtest to have put my money to the exchangers" (Matt. 25:27). Money-changing and investing is an old business. The "exchangers," as Luke renders, are the *bankers,* the ancient Trapezitae, who received money on deposit and paid interest for its use, like modern savings institutions. The argument of our Lord refutes the unfaithful servant on his own plea, which his course showed to be not an excuse, but a pretext. It was true that he dared not risk trading on his own account; why not, without such risk, get a moderate interest for his Master by lending to professional

traders? It was not fear but sloth that lay behind his unfaithfulness and unprofitableness.

Thus indirectly is taught the valuable lesson that timid souls, unfitted for bold and independent service in behalf of the kingdom, may link their incapacity to the capacity and sagacity of others who will make their gifts and possessions of use to the Master and His Church.

James Watt, in 1773, formed a partnership with Matthew Boulton, of Soho, for the manufacture of steam engines—Watt, to furnish brains, and Boulton, hard cash. This illustrates our Lord's teaching. The steward has money, or it may be other gifts, that can be made of use, but he lacks faith and foresight, practical energy and wisdom. The Lord's "exchangers" can show him how to get gain for the Master. The Church boards are God's bankers. They are composed of practical men, who study how and where to put money for the best results and largest returns, and when they are what they ought to be, they multiply money many-fold in glorious results. The Church partly exists that the strength of one member may help the weakness of another, and that by co-operation of all, the power of the least and weakest may be increased.

III. THE SUBORDINATION OF MONEY

Another most important principle is *the subordination of money,* as emphatically taught and illustrated in the rich young ruler. (Matt. 19:16-26.) This narrative, rightly regarded, presents no enigma. With all his attractive traits, this man was a slave. Money was not his servant, but his master; and because God alone is to be supreme, our Lord had no alternative. He must demolish this man's idol, and when He dealt a blow at his money, the idolatry became apparent, and the slave of greed went away sorrowful, clinging to his idol. It was not the man's having great possessions that was wrong, but that his possessions *had* the man; they possessed him and

controlled him. He was so far the slave of money that he could not and would not accept freedom by the breaking of its fetters. His "trust" was in riches—how could it be in God? Behind all disguises of respectability and refinement, God sees many a man to be an abject slave, a victim held in bonds by love of money; but covetousness is idolatry, and no idolater can enter the kingdom of God. How few rich men keep the mastery and hold money as their servant, in absolute subordination to their own manhood, and the masterhood of the Lord!

IV. THE LAW OF RECOMPENSE

We ascend a step higher, and consider our Lord's teaching as to the *law of recompense.* "Give, and it shall be given unto you" (Luke 6:38). We are taught that getting is in order to giving, and consequently that giving is the real road to getting. God is an economist. He entrusts larger gifts to those who use the smaller well. Perhaps one reason of our poverty is that we are so far slaves of parsimony. The future may reveal that God has been withholding from us because we have been withholding from Him.

It can scarcely be said by any careful student of the New Testament that our Lord encourages His disciples to look or ask for earthly wealth. Yet it is equally certain that hundreds of devout souls who have chosen voluntary poverty for His sake have been entrusted with immense sums for His work. George Müller conducted for over sixty years enterprises requiring at least some hundred and twenty-five thousand dollars a year. Note also the experiences of William Quarrier and Hudson Taylor, and D. L. Moody and Dr. Barnardo. Such servants of God, holding all as God's, spending little or nothing for self, were permitted to receive and use millions for God, and in some cases, like Müller's, without any appeal to men, looking solely to God. This great saint of Bristol found, in a life that nearly rounded out a

century, that it was safe to give to God's purposes the last penny at any moment, with the perfect assurance that more would come in before another need should arise. And there was never one failure for seventy years!

V. SUPERIOR BLESSEDNESS

Kindred to this law of recompense is the law of *superior blessedness*. "It is more blessed to give than to receive" (Acts 20:35). Paul quotes this as a saying of our Lord, but it is not to be found in either of the Gospel narratives. Whether he meant only to indicate what is substantially our Lord's teaching, or was preserving some precious words of our Great Teacher, otherwise unrecorded, is not important. It is enough that this saying has the authority of Christ. Whatever the blessedness of receiving, that of giving belongs to a higher plane. Whatever I get, and whatever good it brings to me, I only am benefited; but what I give brings good to others—to the many, not the one. But, by a singular decree of God, what I thus surrender for myself for the sake of others comes back even to me in larger blessing. It is like the moisture which the spring gives out in streams and evaporation, returning in showers to supply the very channels which filled the spring itself.

VI. COMPUTATION BY COMPARISON

We rise a step higher in considering God's *law of computation*. How does He reckon gifts? Our Lord teaches us that it is *by comparison*. No one narrative is more telling on this theme than that of the poor widow* who dropped into the treasury her two mites. The Lord Jesus, standing near, watched the offerings cast into the treasury. There were rich givers that gave large amounts. There was one poor woman, a widow, who threw in two mites, and He declared her offering to be more than any of all the rest, because, while they

*Mark 12:41-44; Luke 21:1-4.

gave out of a superfluity she gave out of a deficiency—they of their abundance, she of her poverty.

She who cast her two mites into the sacred treasury, by so doing became rich in good works and in the praise of God. Had she kept them she had been still only the same poor widow. Are not two sparrows sold for a farthing? And the two mites "make a farthing." He who, as the Superintending Providence of nature, watches the fall of a sparrow, so that "one of them is not forgotten before God," also, as the Overseer of the treasury, invisibly sits and watches the gifts that are dropped into the chest, and even the widow's mite is not forgotten.

He tells us here how He estimates money gifts—not by what we *give,* but by what we *keep*—not by the amount of our contributions, but by their *cost* in self-denial. This widow's whole offering counted financially for but a farthing (κοδράντης, a quadrant, equal to four mills, or two fifths of a cent, as three-fourths of an English farthing). What could be much more insignificant? But the two mites constituted *her whole means of subsistence.* The others reserved what they needed or wanted for themselves, and then gave out of their superabundance (περισσεύοντος). The contrast is emphatic; she "out of her *deficiency,*" they "out of their *supersufficiency.*"

Not all *giving*—so-called—has rich reward. In many cases the keeping hides the giving, in the sight of God. Self-indulgent hoarding and spending spread a banquet; the crumbs fall from the table, to be gathered up and labeled "charity." But when the one possession that is dearest, the last trusted resource, is surrendered to God, then comes the vision of the treasure laid up in heaven.

VII. UNSELFISHNESS IN GIVING

We ascend still higher to the law of unselfishness in giving. "Do good and lend, *hoping for nothing again*" (Luke 6:35).

Much giving is not giving at all, but only lending or exchanging. He who gives to another of whom he expects to receive as much again, is trading. He is seeking gain, and is selfish. What he is after is not another's profit, but his own advantage. To invite to one's table those who will invite him again, is simply as if a kindness were done to a business acquaintance as a basis for boldness in asking a similar favor when needed. This is reciprocity, and may be even mean and calculating.

True giving has another's good solely in view, and hence bestows upon those who cannot and will not repay, who are too destitute to pay back, and too degraded, perhaps, to appreciate what is done for them. That is like God's giving to the evil and unthankful. That is the giving prompted by love.

To ask, therefore, "Will it pay?" betrays the selfish spirit. He is the noblest, truest giver who thinks only of the blessing he can bring to another's body and soul. He casts his bread-seed beside all waters. He hears the cry of want and woe, and is concerned only to supply the want and assuage the woe. This sort of giving shows God-likeness, and by it we grow into the perfection of benevolence.

VIII. SANCTIFIED GIVING

Our Lord announces also a law of sanctification. "The altar sanctifieth the gift"—*association gives dignity to an offering* (Matt. 23:19). If the cause to which we contribute is exalted it ennobles and exalts the offering to its own plane. No two objects can or ought to appeal to us with equal force unless they are equal in moral worth and dignity, and a discerning giver will respond most to what is worthiest. God's altar was to the Jew the central focus of all gifts; it was associated with His worship, and the whole calendar of fasts and feasts moved round it. The gift laid upon it acquired a new dignity by so being deposited upon it. Some objects which appeal for gifts we are at liberty to set aside because they are not sacred. We may give or not as we judge best, for they

depend on man's enterprises and schemes, which we may not altogether approve. But some causes have Divine sanction, and that hallows them; giving becomes an act of worship when it has to do with the altar.

IX. TRANSMUTATION

Another law of true giving is that of *transmutation.* "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke 16:9). This, though considered by many an obscure parable, contains one of the greatest hints on money gifts that our Lord ever dropped.

Mammon here stands as the equivalent for *money,* practically worshipped. It reminds us of the golden calf that was made out of the ear-rings and jewels of the crowd. Now our Lord refers to a second transmutation. The golden calf may in turn be melted down and *coined into Bibles,* churches, books, tracts, and even *souls of men.* Thus what was material and temporal becomes immaterial and spiritual, and eternal. Here is a man who has a hundred dollars. He may spend it all on a banquet, or an evening party, in which case the next day there is nothing to show for it. It has secured a temporary gratification of appetite—that is all. On the other hand, he invests in Bibles at ten cents each, and it buys a thousand copies of the Word of God. These he judiciously sows as seed of the Kingdom, and that seed springs up a harvest, not of Bibles, but of souls. Out of the unrighteous mammon he has made immortal friends, who, when he fails, receive him into everlasting habitations. May this not be what is meant by the *true riches*—the treasure laid up in heaven in imperishable good?

What revelations await us in that day of transmutation! Then, whatever has been given up to God as an offering of the heart, "in righteousness," will be seen as transfigured. Not only the magi's gold, frankincense and myrrh, and the

alabaster box of ointment of spikenard, very precious, and the houses and lands of such as Barnabas, but fishermen's boats and nets, the abandoned "seat of custom," the widow's mites, and the cup of cold water—yes, when we had nothing else to give, the word of counsel, the tear of pity, the prayer of intercession. Then shall be seen both the limitless possibilities and the "transcendent riches" of consecrated poverty.

Never will the work of missions, or any other form of service to God and man, receive the help it ought until there is a new conscience and a new consecration in the matter of money. The influence of the world and the worldly spirit is deadening to unselfish giving. It exalts self-indulgence, whether in gross or refined form. It leads to covetous hoarding or wasteful spending. It blinds us to the fact of obligation, and devises flimsy pretexts for diverting the Lord's money to carnal ends. The few who learn to give on Scriptural principles learn also to *love* to give. These gifts become abundant and systematic and self-denying. The stream of beneficence flows perpetually—there is no period of drought.

Once it was necessary to proclaim to the people of God that what they had brought "was more than enough," and to "restrain them from bringing" (Ex. 36:6). So far as known, this is the one and only historic instance of such excess of generosity. But should not that always be the case? Is it not a shame and disgrace that there ever should be a lack of "meat in God's house"? When His work appeals for aid, should there ever be a reluctance to respond or a doling out of a mere pittance? Surely His unspeakable gift should make all giving to Him a spontaneous offering of love that, like Mary's, should bring its precious flask of spikenard and lavish its treasures on His feet, and fill the house with the odor of self-sacrifice!

CHAPTER XIX

"THE SCRIPTURES"

BY REV. A. C. DIXON, D. D.,

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When our Lord said, "Search the Scriptures," every Jew to whom He spoke knew what He meant. There were other writings in Hebrew, Greek and Latin, but the Scriptures were a body of writings marked off from all others by their sacredness and authority as the Word of God. Their history can be traced from the time of Moses to Christ. In Exodus 17:14 we read: "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua." As to the writing material Moses used we do not know, but we do know that in Egypt papyrus plant, linen and cotton cloth, the skins of animals and stone were used in making books of various kinds. The Ten Commandments were written on tables of stone, and with Egyptian mummies we have preserved even to this day cotton and linen cloth such as was frequently used for writing.

In Deuteronomy 31:9 we have the historic record of the fact that Moses obeyed the command of God: "And Moses wrote this law and delivered it unto the priests, the sons of Levi, which bare the Ark of the Covenant of the Lord." And in verse 24: "It came to pass when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bare the Ark of the Covenant of the Lord, saying, Take this book of the law and put it in the side of the Ark of the Covenant of the Lord your God." The book was finished and placed by the side of the Ark for safe keeping.

In Joshua 1:8 we read: "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." Now that the pillar of fire by night and of cloud by day has departed, the Book is to be the guide of Israel and their religion is to be to a large extent a book religion. God is speaking to them out of the "Book of the Law."

It is probable that the book which Joshua read was the identical manuscript which Moses wrote in the wilderness. There may have been copies made of it, but we have no record of the fact. Frequent mention of it is made through the books of the Bible. The same book, or a copy of it, appears again a thousand years afterward under the reign of Josiah, as we learn from 2 Kings 22:8: "And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan and he read it."

In Ezra we find it again in the hands of the prophet on the pulpit of wood in the open air, reading it and making its meaning plain unto the people. From these and other Scriptures three inferences may be fairly drawn:

1. *The Bible is literature written by the command of God.* He certainly commanded Moses to write the book of the law. To John on the Isle of Patmos a great voice as of a trumpet said, "What thou seest write in a book, and send it unto the seven churches." And before the vision vanishes he is commanded to "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." He is to write history, current events and predictions; and much of the "the Scriptures" may be classified under these three heads.

2. The Bible is literature written by the command of God, and *under the guidance of God.* In Peter 1:21 we read: "No

prophecy ever came by the will of man, but man spake from God, being moved by the Holy Spirit."

3. The Bible is literature written by the command of God, under the guidance of God, and *preserved by the providential care of God.* Moses commanded that the book of the law should be placed by the side of the Ark. No safer place could have been found, and the more I study the history of the Bible the more profoundly am I convinced that God has kept His book by the side of some ark all through the ages. As the Church has been under His care and protection, so has the Book.

It is not difficult for me to believe that the manuscript which Hilkiah found in the Temple was the identical book which Moses wrote in the wilderness, and that this very manuscript was in the hands of Ezra on the pulpit of wood as he preached in the open air. It is only one thousand years from Joshua to Josiah and only one hundred and seventy-five years from Josiah to Ezra. There are now in our libraries scores of manuscripts which we know to be over a thousand years old, and two or three which have certainly been preserved more than fourteen hundred years. With the kindly oriental climate and the care which the Jewish reverence for the book would naturally lead them to have, it is not at all improbable that the manuscript of Moses should have been preserved for more than a thousand years. And the history of the Bible from the time of Christ to the present confirms the proposition that it has been preserved by the providential care of God.

Let us now look at "the Scriptures" in their own light. In John 5:39 Jesus said: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." And in 2 Timothy 3:16 we read, "All Scripture is God-breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly furnished unto all good works." In these Scriptures are four things:

I. A BIBLICAL DEFINITION OF THE BIBLE

The phrase, "the Scriptures," suggests a synthetic definition of the Bible. There were other writings, but these were *the* writings. They had them in the Hebrew tongue, and also a translation into the Greek, known as the "Septuagint," made nearly three hundred years before Christ. But it takes our second Scripture to complete this definition of the Bible—"Every Scripture is God-breathed." A noted scholar has taken the pains to collate the texts in the New Testament where this Greek idiom occurs, and he declares that the King James version, and not the Revised, is the correct translation, and several eminent scholars on the Committee of Revision agreed with him. "All Scripture is God-breathed" is evidently what the Holy Spirit meant to write. Of course, the writers were inspired. "The Holy Ghost spake by the mouth of David" (Acts 1:16). "The word of the Lord came expressly unto Ezekiel" (Ezek. 1:3). But the writings as well as the writers were inspired, because "all Scripture is God-breathed." God, who "breathed into man the breath of life and he became a living soul," has also breathed into His Book the breath of life, so that it is "the Word of God which liveth and abideth forever."

There are many writers, but one Author. These writers were not automatons. Each one shows his own style and personality which the Holy Spirit uses.

II. A BIBLICAL USE OF THE BIBLE

It is four-fold: "Profitable for doctrine, for reproof, for correction, for instruction in righteousness." "Doctrine" is the teaching, not of the *man* as he may express his opinion in social converse, but of the *ambassador* who carries with him the weight of his government's authority; and in the Bible we find *God's official proclamation* of love, pardon, cleansing, righteousness and peace.

The word "reproof" comes after doctrine, because it has to do with the character which doctrine makes. The Bible is profitable not only for the doctrine which we get out of it, but it is the standard by which we try our doctrines. It proves and reproves. It is the plumb-line that we drop by the wall to see if it is straight. It is the yard-stick by which we measure every creed.

The word "correction" means *restoration,* and gives a thought in advance of doctrine and reproof. It has in it the thought of making right what we have found to be wrong. The plumb-line may show that the wall leans, but it cannot straighten it. The yard-stick may reveal that the cloth is too short, but it cannot lengthen it. The Bible, however, not only shows us wherein we are wrong, but it can right us. When Canova saw the piece of marble which, at great expense, had been secured for a celebrated statue, his practiced eye discovered a little piece of black running through it, and he rejected it. He could discover the black, but he could not make the black white. The Bible discovers the black *and* makes it white.

The fourth word, "instruction," means literally "child-culture," and has in it all that the parent needs for the growth, development and maturing of the child. The Bible is a training school *in righteousness.* Other books give training in music, rhetoric, oratory, but the specialty of the Bible is training in righteousness.

III. A BIBLICAL METHOD OF BIBLE STUDY

It is suggested by the two words "search" and "profitable." Whatever is profitable is apt to cost labor. The worthless we can get without effort. Hence the strength of the phrase, "Search the Scriptures." It means to "look through and through." It is the word used in the Scripture, "The Spirit searcheth all things, yea, the deep things of God." As God searches our hearts so let us search the Bible.

The Bible unsearched is a mine unworked, the difference between the Klondyke years ago and the Klondyke enriching its industrious owners today. To learn the Word of God requires diligent and persistent searching. A man who died in an English almshouse several years ago gave to his relatives an unproductive piece of land, so worthless that he did not have to pay taxes on it. The relatives searched it, and as a result they are today millionaires. The pauper was rich without knowing it, and he was ignorant of the fact because he did not search his possessions.

Every Christian with the Bible in hand is rich whether he knows it or not. Let him search and find hidden treasures. This search implies sight and light. There is need of spiritual discernment. "The natural man discerneth not the things of God." And hence the need of inspiration which comes from trusting the Holy Spirit as the Revealer of Truth. When Galileo turned his little telescope to the heavens, he found that he really had a new pair of eyes. He could now see the mountains of the moon, the satellites of Neptune, and the ring around Saturn. So we read the Bible in the light of the Bible, and as more light comes, better sight is imparted; while, on the other hand, as better sight is imparted, more light is revealed.

The Christian with spiritual discernment can afford to "search the Scriptures" with the Holy Spirit alone as his guide. Commentaries are good, but not good as substitutes for independent search. When Alexander the Great stood before Diogenes as he sat by his tub, the general asked the philosopher what he could do for him. The rather grim reply was, "Simply get out of my light." And any searcher has a right to say "Get out of my light" to every one whose shadow comes between him and the Truth.

Any method of searching is good, though some may be better than others. The "grasshopper method" by which we take a word or subject and jump from one place to another,

collating the texts which have the word or subject in them, is not to be despised. God shook the world through Dwight L. Moody, who was fond of this method. I have learned to love what, for lack of a better word, I call the sectional method, by which one begins at a certain place and goes through paragraph, chapter or book, gathering and classifying every thought. It reminds one of Mr. Spurgeon's saying suggested by the worm-eaten Bible which he found on the table of a Scottish wayside inn. Holding it up to the light, he noticed only one hole through which the light shone. One worm, it seems, had begun at Genesis and eaten through to Revelation, and Spurgeon prayed, "Lord, make me a book-worm like that." Such a book-worm never turns into an earth-worm. It will have wings by and by.

But whatever be your method, do not fail to read the Bible by books. Read Genesis at a sitting. You can do it in less than three hours. Then take Exodus; then Leviticus, and so on through the whole library of sixty-six volumes. The astronomer should look at the heavens as a whole before he takes to his telescope. The botanist should look at the fields and gardens before he takes to his microscope. If you have not read the Scriptures, a book at a sitting, you may take it for granted that you do not know your Bible.

A study of words yields a rich harvest of knowledge and blessing.

Luther said that he studied the Bible as he gathered apples. First, he shook the whole tree, that the ripest might fall. Then he climbed the tree and shook each limb, and when he had shaken each limb, he shook each branch, and after each branch every twig, and then looked under each leaf. Let us search the Bible as a whole; shake the whole tree; read it as rapidly as you would any other book; then shake every limb, studying book after book. Then shake every branch, giving attention to the chapters when they do not break the sense. Then shake every twig by careful study of the paragraphs and sentences,

and you will be rewarded, if you will look under every leaf, by searching the meaning of words.

IV. A BIBLICAL MOTIVE FOR BIBLE STUDY

This is two-fold:

1. That we may have right thinking about eternal life. "In them ye think ye have eternal life." In Christ we have eternal life, but in the Scriptures is our thinking about it. We have the blessedness of the man whose "delight is in the law of the Lord, and in His law doth he meditate day and night." My arch of salvation rests upon two pillars. The first pillar is what Christ did for me, and that is always the same length. Time was when the second pillar was assurance of salvation through my feelings. If I felt well and happy, that pillar was of the right length, and seemed solid enough, but when depressed feelings came, the pillar seemed shorter and threatened the arch. One day, however, I read 1 John 5:13: "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." And I saw that I was expected to trust the Scriptures and not my feelings for assurance. From that day the pillar of assurance has been all the time of the same length, for God's Word never changes. Feelings may come and go, but "I keep on believing" the promise. I think I have eternal life, not because I feel so and so, but because God says so. Now the pillar of Christ's merit and the pillar of His promise are of the same length, and the arch of salvation is no longer threatened by changing feelings.

2. That we may learn of Jesus. "They are they which testify of Me." Few things are more interesting and none more profitable than tracing the Messianic idea through the Bible. It begins with the curse upon the serpent in Genesis, and closes with "the Lamb as it had been slain in the midst of the throne" in Revelation. In Christian character the image of Christ is marred by imperfections, but in the Scriptures the

portrait is perfect. A friend described to me a painting which hung on the wall of his boyhood home. When you first saw it, it was a beautiful landscape with trees, streams, houses and people, but, while gazing upon it, all these beautiful things began to form into a human face. On a closer inspection you perceived that the whole picture was intended to give the face of Christ. The devout student of the Scriptures is constantly having experiences like this. He sees in the Bible trees of faithfulness, streams of truth, landscapes of loveliness in deed and character, but they are all so arranged in their relation to Christ as to bring out the features of His character. While we thus see Him as He is, we become more and more like Him, until by and by we shall see His unveiled face and be completely transformed into His likeness. "Search the Scriptures" for a vision of the Lord Jesus Christ.

CHAPTER XX

WHAT THE BIBLE CONTAINS FOR THE BELIEVER

BY REV. GEORGE F. PENTECOST, D. D.,
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I. *The Bible is the Only Book That Can Make Us Wise unto Salvation.*

The Bible is not a book to be studied as we study geology and astronomy, merely to find out about the earth's formation and the structure of the universe; but it is a book revealing truth, designed to bring us into *living union* with God. We may study the physical sciences and get a fair knowledge of the facts and phenomena of the *material* universe; but what difference does it make to us, as *spiritual* beings, whether the Copernican theory of the universe is true, or that of Ptolemy? On the other hand, the eternal things of God's Word do so concern us. Scientific knowledge, and the words in which that knowledge is conveyed, have no power to change our characters, to make us better, or give us a living hope of a blessed immortality; but the Word of God has in it a vital power, it is "quick and powerful"—living and full of Divine energy (Heb. 4:12)—and when received with meekness into our understanding and heart is able to save our souls (Jas. 1:18, 21), for it is the instrument of the Holy Spirit wherewith He accomplishes in us regeneration of character. The Word of God is a living seed containing within itself God's own life, which, when it is received into our hearts, springs up within us and "brings forth fruit after its kind;" for Jesus Christ, the eternal Word of God, is the living germ hidden in His written Word. Therefore it is written, "The words that I speak unto you, they are spirit and they are life" (John

6:63), and so it is that "he that heareth My words"—that is, receiveth them into good and honest hearts—that heareth the Word and understandeth it, *"hath everlasting life"* (John 5:24). Of no other book could such things as these be said. Hence we say, the Word of God is the instrument in His hand to work in us and for us regeneration and salvation; "for of His own will begat He us with the Word of truth, the engrafted Word, which is able to save your souls" (Jas. 1:18, 21).

This leads us to say that we are related to God and the eternal verities revealed in this Book, not through intellectual apprehension and demonstration, but by *faith*. Not by reasoning, but by simple faith, do we lay hold on these verities, resting our faith in God, who is under and in every saving fact in the Book. (See 1 Pet. 1:21.) It seems to me, therefore, to be the supreme folly for men to be always speculating and reasoning about these spiritual and revealed things; and yet we meet constantly even good people who are thus dealing with God's Word. First of all, they treat the revelation as though it were only an *opinion* expressed concerning the things revealed, and so they feel free to dissent from or receive it with modification, and deal with it as they would with the generalizations and conclusions, more or less accurate, of the scientists, and the theories, more or less true, of the philosophers. If the Word commends itself to their judgment they accept it; thus making *their judgment* the criterion of truth, instead of submitting their opinions to the infallible Word of God. It is not seldom that we hear a person say they believe the Word of God to be true; and then the very next instant, when pressed by some statement or declaration of that Word, they say, "Ah! but then *I* believe so and so"—something entirely different from what God has declared. Then again, many people who profess to believe God's Word seem never to think of putting themselves into practical and saving relation to it. They believe that Jesus Christ is the

Saviour of the world, but they never believe *on* Him or *in* Him; in other words, that He is a Saviour to *them.*

God's Book is full of doctrines and promises. We declare them, and some one says, "You must prove that doctrine or that promise to be true." The only way to prove a doctrine to be true is by a personal experience of it through faith in Jesus Christ. Jesus Christ says, "Ye must be born again." Should you attempt to master the meaning and power of that doctrine by mere speculation, you would presently land just where Nicodemus did, and say, "How can these things be?" Instead of doing so, suppose you attend further to what is said, namely, "Whosoever believeth is born of God" (1 John 5:1; John 1:12, 13). In obedience to this Divine teaching, not knowing how it is to be done in us, we take that Word and yield ourselves to Jesus Christ; and lo! there dawns upon us an experience that throws light upon all that which before was a mystery. We have experienced no *physical shock,* but a great change is wrought in us, especially in our relation to God. "Old things are passed away, and behold all things are become new" (2 Cor. 5:17). Thus we come into an experimental understanding of the doctrine of the new birth. So every other doctrine pertaining to the spiritual life is by God's grace transmuted into experience. For just as a word stands for an idea or thought, so the doctrines of God stand for experiences; but the doctrine must be received before the experience can be had. And, moreover, we are to receive all doctrines, all truth, through faith in Him, for Christ and His Word are inseparable, just as a man's *note* is only current and valuable because the *man* is good. A bank-note is received in the faith of the *bank* it represents. Should the bank fail, the note instantly becomes worthless.

But there are some things revealed in the Word of God which we believe without experience. For instance, we believe that this "vile body" (Phil. 3:21), dishonored by sin and upon the neck of which death will soon put his foot, will

in the day of "His appearing and kingdom" (2 Tim. 4:1; 1 Thess. 4:15) be raised, changed and fashioned like unto His glorious body (Phil. 3:21). Do you know how we can so surely believe these things? We answer, because God has proved to us so much of His Word that when He announces something *yet to be made true,* on the basis of past experience we reach out toward and accept as true the promise of the future things. Indeed, He already makes it true in our hearts, for "faith is the substance of things hoped for" (Heb. 11:1). For even here we have a present spiritual experience which is as an earnest to us of the culmination yet future; for we are already risen with Christ. (Col. 2:13; 3:1; Eph. 2:5, 6; Rom. 8:11.)

2. *The Bible Contains in Itself the Absolute Guarantee of Our Inheritance in Christ.*

Suppose we should come to you some day and call in question your ownership of your house, and demand that you give it up—a homestead bequeathed to you by your father. "Why do you make such a demand upon me?" you ask. "Because," we reply, "it is not your house; you have no right to it; at least you do not know that it is yours." "Oh, yes," you reply, "I am quite sure it is my house." "How do you know? What is your reason for believing it is your house?" "Why, because my father lived here before me." "That is no good reason." "Well, I have lived here undisputed for five years myself." "It does not hence follow that the house is yours." "But I am very happy in it; I enjoy myself here." "Well, but my dear sir, that you may do, and still have no right to it." At last, pushed to the wall, you take us with you down to the court-house, and show us your father's will, duly written, signed, sealed and recorded. This may serve to illustrate the point. A great many Christians are at a loss where and how to ground their "title." It is not in the fact that you are a descendant of a saintly father, a child of believing parents, for, as old Matthew Henry says, "Grace

does not run in the blood;" nor is it that you have membership in the visible Church of Christ; nor is it to be found in delightful frames and feelings—in a word, not even a genuine Christian experience constitutes your "title-deed." Where then are we to bottom our hope? Why, just in the naked bare Word of God. It is written, "Verily, verily, I say unto you, he that heareth My words, and believeth on Him that sent Me *hath* everlasting life," etc. (John 5:24). Straight to the record do we appeal for a final test as to our possession in God. "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12). Our faith lays hold on the Son of God, in whom we have redemption (Eph. 1:7) by means of and through the recorded Word of promise, for this record was "*written,* that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John 20:31). The Scriptures are the covenants, old and new, in which God has guaranteed to us, by word and oath (Heb. 6:17, 18), sealed with the blood of Jesus Christ (Matt. 26:28), an inheritance among the saints. We do not emphasize this point in any wise to underrate Christian experience (for it is most blessed and true), or undervalue the blessing of believing parents, or the Church and her ordinances, but only to draw your attention to "the more sure Word of prophecy" (2 Pet. 1:19), which is better to us for confirmation than visions and voices, frames and feelings, parental benedictions, and church sacraments.

3. *The Word of God is the Means Appointed for the Culture of Our Christian Life.*

James tells us (1:18) that the Word of truth is the instrument of our regeneration, and Jesus tells us that the truth not only "makes us free," but prays the Father that we may be "sanctified through the truth" (John 6:32-36; 17:17-19). And Paul tells us, in words which the Holy Ghost teacheth,

that "Christ loved the church, and give Himself for it, that He might sanctify and cleanse it with the washing of water by the Word," etc. (Eph. 5:25, 27). "This is the will of God, even your sanctification" (1 Thess. 4:3), for God hath not called us to uncleanness, but unto holiness (1 Thess. 4:7). After regeneration, nothing can be more important than this. We are told in the Bible and we believe it—that by and by we shall be in another state of existence—in heaven in the presence of the loving and glorified Jesus; that we shall see His face, and His name shall be on our foreheads (Rev. 22:4), that we shall be with the angels, an innumerable company, and with the spirits of just men made perfect, the saints of all ages (Heb. 12:23), that we shall know them and be in their society (Matt. 17:3; 1 Cor. 13:12), that we shall be absolutely untainted with sin, as glorious as the uncreated light of God. (Rev. 21:4, 27; Matt. 13:45.) This being the place and the company toward which we are being borne along so rapidly, we want to be prepared for both place and society.

Ah, friends, you are anxious to be cultured for this world and its "best society," in its knowledge, in its customs, and in its manners. Yes, you lavish time and money upon yourself and your children, in order that they may be furnished with the accomplishments and culture of this world. You say when you appear in good society you want to be at ease, to be a peer among the most accomplished, and you wish the same for your children. Were you invited to go six months hence to take up your abode at the Court of St. James, as the guest of England's noble king, you would ransack all the books at your command that treated of court etiquette and manners; you would brush up in English history, so that you might not be taken unawares either in your knowledge of the affairs of the country, or in court ceremonial. But in a little while we are going to the court of the King immortal, eternal, in the kingdom of glory. We know not the day nor the hour

when the Lord will come, or call us hence; and we want to be ready, both as to purity of character and the courtly culture of the heavenly city. We wish to be familiar with the history of redemption, and with the mysteries of the kingdom. We should not want to appear as an awkward stranger in our Father's house of light. We can only get this sanctification of character and culture of life and manner by constant familiarity and communion with God and the saints through the Word.

Men of the world are anxious that they, or, it may be, that their children, should appear well in the society of this world. To this end they devote themselves and them to the schools of the world and fashion; the dancing-school and the academy, they fancy, is the only place where polite manners and courtly grace may be acquired. Believers, too, are anxious that their children should be cultured and accomplished in every way worthy of being the King's sons or daughters, as by grace they are. But they should not think of seeking for them the *entree* of what is called in this world the "best society", or sending them to fashionable finishing-schools and dancing-academies, in order to such end. If they may have their hearts filled with the dear, great love of God, and the sweet grace of Christ; if they hang on the chamber walls of their souls as pictures, "Whatsoever things are honest, just, pure, lovely and of good report, and *think* on these things" (Phil. 4:8); if they journey through this world in companionship with Him; if the Holy Spirit guides them through the Word, as Bunyan's Pilgrim was led through the "house of the interpreter," and shows them wonderful and beautiful things out of His law; if the fruit of the Spirit, which "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance" (Gal. 5:22, 23), adorns their lives and characters—Christians are not then afraid that their children will be a whit behind the foremost society people in the land in culture of mind and heart, and grace of manner.

Ah! there is a heavenly culture and a Divine grace of manner that far transcend anything found in the schools of this world. Only a Christian could think of saying with Paul, standing before his judge, "except these bonds" (Acts 26:29).

John Bunyan, locked up for twelve years in Bedford Jail, with his Bible and concordance for his constant companions, produced and sent forth to the world his immortal dream, written with such beauty of style and in such chaste and simple manner, as to make it classic in English literature. So perfect and matchless was the intellectual and spiritual culture of this unlearned "tinker of Elstow," that the scholarly John Owen testified before the King, "Your Majesty, if I could write as does that tinker in Bedford Jail I would gladly lay down all my learning." Where did John Bunyan get his culture? In glorious fellowship with Moses in the Law, with David in the Psalms, with Isaiah and the prophets and holy men of God, who wrote as they were moved by the Holy Spirit; with Matthew, Mark, Luke and John; with Paul, Peter and all the rest who wrote and spoke not the thoughts, nor in the words, of man's wisdom, but God's thoughts, and in words which the Holy Spirit giveth. Read Homer and Milton, Shakespeare and Dante; read Bacon, Macaulay, Addison and Carlyle; go through all the best literature of all ages, and it will fall infinitely short of the purity, beauty and grandeur of thought and expression found in God's Word.

Goethe, who said he was "not Christian," has declared of the canonical Gospels: "The human mind, no matter how much it may advance in intellectual culture, and in the extent and depth of the knowledge of nature, will never transcend the high moral culture of Christianity as it shines and glows in the canonical Gospels." Renan, the French infidel author, concludes his life of Jesus with these remarkable words "Whatever may be the surprises of the future, Jesus will never be surpassed; His worship will grow young without ceasing; His legend will call forth tears without end; His suffering

will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus." And Strauss, the rationalistic German author of the "Life of Jesus," says: "Jesus presents within the sphere of religion the culminating point, beyond which posterity can never go; yea, which it cannot even equal. He remains the highest model of religion within the reach of our thought, and no perfect piety is possible without His presence in the heart." Thus the power of the "Book and the Person" for the highest culture of the highest nature of man, is affirmed by the great apostle of modern culture, and by those who do not admit the Divine origin of the Scriptures, or the deity of Him of whom they are from first to last the witness. If, then, you want to know how to serve God and do His will on the earth, and be thoroughly prepared and cultured for heaven hereafter, take His Word, and make it the rule and companion of your life.

4. *The Bible is the Christian's Armory.*

The Christian's calling in the world is that of a soldier. He must fight the good fight of faith. (1 Tim. 6:12; 2 Tim. 4:7.) Sinners are to be won from the power of the devil to God. Their intelligence, their wills, and their affections, are to be stormed and carried for Him; they are to be turned from the power of darkness to light; their prison-houses of sin are to be broken into; their chains knocked off and the captives set free (Acts 26:16-18). We also, in our own Christian life and pilgrimage, are set upon by the powers of darkness; by the fiery darts of the devil. Doubts, infidelity, temptations, evil imaginations, unclean, unholy, and vain thoughts assail us, poured in upon our souls by Satan, the lusts of the flesh being thus set on fire of hell, if by this means the child of God may be overtaken in a fault or overcome by sin. But this warfare is not carnal, or after the manner of the flesh. "For though we walk in the flesh [have our lives as other men do in fleshly bodies] we do not war after the flesh: (for the weapons of our warfare are not

carnal, but mighty through God to the pulling down of strongholds); casting down imaginations [reasonings] and every high thing [lofty edifice] which is being raised against the knowledge of God, and bringing into captivity every thought in obedience to Christ" (2 Cor. 10:3-5). Just as Joshua went up against Jericho, and took its strongholds and high towers, and cast them down and made captive the city, not with carnal weapons, but with trumpets of rams' horns (Josh. 6), so we, proceeding against the strongholds, imaginations, and infidel arguments of men, are to take the Gospel trump. The sword we are to wield is the "Word of God, the sword of the Spirit" (Eph. 6:17) which makes him who wields it invincible. The Bible itself must be brought out, not only as the best defense against all the assaults of infidelity from the lofty towers of human reasonings, but also as the mighty weapon to overcome and bring the enemies of God into captivity to Christ. "They overcame by the blood of the Lamb and the word of their testimony" (Rev. 12:11). "Wherefore take unto you the whole armor of God; having your loins girt about with truth; and having on the breatsplate of righteousness, and your feet shod with the preparation of the Gospel of peace; and above all, taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation and the sword of the Spirit, *which is the Word of God*" (Eph. 6:13-17). We have only to recall how our Saviour overcame the devil with the all-prevailing weapon, "It is written," in order that we may be furnished with the secret of successful warfare for Him.

Very often Christians, young and old, come to us in the "inquiry room" and say, "Won't you come and talk with this friend of mine?" "Why don't you talk with him (or her) yourself?" we reply. "Because I don't know what to say to him, and, besides, you know more of the Bible." "Well, why don't *you* know more of the Bible?" To this, various answers are given. At any rate we meet here one grave mistake. An

ignorance of the Bible, which not only furnishes us with our spiritual weapons, but "thoroughly furnishes us unto all good works" (2 Tim. 3:17), leads many earnest Christians to the doubtful use of their own argumentation in dealing with their own and others' souls. It is a hopeless task to pull down the strongholds of the unregenerated mind and heart with anything less than these Divine weapons. But all may equip themselves from this great armory. The Bible contains ideas which no philosophy or human theory can furnish, and therefore puts us in possession of weapons which the enemy cannot withstand when hard pushed by them, re-inforced as they are by the invisible and mighty presence of the Holy Spirit, and which renders us impregnable to the assaults of the adversary. Of this mighty power of the Word and Spirit of God we have a splendid example in the case of Stephen, and other early disciples, whose words, drawn from the Scripture, the Jews could not withstand. We have never yet met an infidel or atheist whose arguments we could not turn aside when depending simply on the Word of God. Nay, more, we have never yet met one in the "inquiry rooms" who has been able to withstand God's Word and the mighty facts of the Bible, when, in humble dependence upon God we have set them in array before him. If you know God's thoughts and seek to be guided by the Holy Spirit, He will say out of your mouth the right word at the right time, both to ward off an assault and to strike a telling blow for the truth. And amidst all this warfare, the light and love and gentleness of Jesus Christ will so shine out in your bearing and manner that they will be convinced of your sincerity, and God will give you the victory.

5. *The Bible is a Perfect Map and Chart to the Christian on Pilgrimage Through the World.*

With God's Word in hand and heart you may tread your way with perfect safety and confidence through all the labyrinths of this world. The straight and narrow way is

so clearly and sharply marked that he who runs may read. It is a highway (unseen, it may be, by the worldling) in which a wayfaring man, though a fool, need not err (Isa. 35:8), for it is everywhere marked by His commandments. More than that, we have an unseen Guide, even the Spirit of Truth, who leads us, and says to us, in places of doubt or uncertainty, "This is the way, walk ye in it" (Isa. 30:21). Thus, a pilgrim and a stranger, you may keep your onward way to the city of God in safety and confidence, following in the light of the Word, which is "a lamp to your feet, and a light unto your path" (Psa. 119:105), the path that no one knoweth save He that leadeth thee. Yea, and you will find that the way, over hills and through valleys, shines more and more unto the perfect day. (Prov. 4:18.) The Word of God is a chart that marks all the rocks and reefs in the sea of life; if we heed, and sail our frail bark by it, we shall come safely into the haven of rest at last. But if we are heedless and proud, and self-sufficient in our own conceits, we shall make shipwreck of our faith. A young lieutenant in the English navy discovered a small but dangerous rock in the Mediterranean, never before known, and reported it to the admiralty. It was telegraphed to all the stations, and ordered to be put down on all the charts. The first ship to sail over the spot was under command of an old captain, who, noting the warning newly placed on his chart, desired to know by whom the rock was reported. On being informed he replied: "There is no such rock there. I have sailed over this sea for twenty years, and if such a rock had been there I would have found it." And then in his pride and conceit he gave orders to his sailing-master to steer directly over the spot indicated. The gallant ship was driven over the danger spot under full sail. There was a tremendous crash, and the noble vessel went down with all hands. Many a Christian suffers shipwreck through unheeding conceit or neglect of his infallible chart. May the

Holy Spirit incline us to study diligently our Divine chart, and sail closely by it!

6. *The Bible Reveals Things to Come.*

It contains not only the history of the past, of God's dealings with nations, but it also contains much unfulfilled prophecy. Revelation is a book devoted to things that "must shortly come to pass." Prophecy has been called unacted history, and history is but fulfilled prophecy. It is a mistake to suppose that God's hand in history has been limited to those nations mentioned in the Bible. Could we have the story of God in history, it would be seen that His providence has been in and over all the great and small events of all nations. Daniel in his great prophecy has given a rapid and graphic sketch of the course of history from the golden-headed Babylonian Empire down to the end of time, when the "Son of man shall come with the clouds of heaven" . . . when there "shall be given Him dominion and glory, and a kingdom, that all nations and languages should serve Him." When He comes, "His dominion will be an everlasting dominion which shall not pass away, and His kingdom one which shall not be destroyed" (Dan. 2:44; 7:13-27). Meantime God among nations will be overturning, and "overturning, and overturning until He comes whose right it is" (Ezek. 21:27). The Book of Revelation is a detailed exposition of the second and seventh chapters of Daniel, and the two books should be read together.

Emperors and kings and cabinets are rapidly bringing to pass things that God has marked out in prophecy ages ago. But they know not what they do. There are "signs in the heavens," and on the earth there is "distress of nations with perplexity; and the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory" (Luke 21:25-27).

Of the day and hour when the flaming heavens shall reveal the "appearing and kingdom" of our Lord Jesus Christ (2 Tim. 4:1), no man knoweth; but we are bidden to wait and be ready, lest we be surprised by the great and notable day of the Lord. To this end the Scriptures are also written, that the loving student of them may live in advance of history, and be overtaken by no untoward event. If His prophetic Word dwell richly in our hearts and minds, there will be no great surprise for us as time goes on. We shall discern through the prophetic telescope, dimly, it may be, the approaches of those things out of which history is made. Should it be our blessed lot to be "alive, and remain unto the coming of the Lord" (1 Thess. 4:15) we shall see the sign of Him in the heavens (Matt. 24:30) before the startled and amazed world, lying in sin and mocking unbelief (2 Pet. 3:3; Luke 18:8), are overwhelmed in that "everlasting destruction from the presence of the Lord and from the glory of His power" (2 Thess. 1:7-9). We know that there is a growing disposition on the part of many excellent Christians to make light (they know not what they do) of all prophetic study; but our risen Lord, in His last revelation to John concerning things to come, caused him to write at the very outset: "Blessed is he that readeth and they that hear the words of this prophecy; and keep those things which are written therein; for the time is at hand;" and at the close of the book to add: "These sayings are faithful and true; and the Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done. Behold I come quickly; *blessed is he that keepeth the sayings of the prophecy of this book*" (Rev. 22:6, 7).

May the Spirit of God give us a mind to study His Word reverently and believingly with a prepared heart, as did Ezra (7:10), in the light and under the guidance of the Holy Spirit. Then will He "show us things to come" (John 16:13).

CHAPTER XXI

THE HOPE OF THE CHURCH

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There are many indications of a revival of interest in the study of eschatology. The latest attack upon the Christian faith is being directed against the eschatological teaching of the New Testament. The Christian Church was founded upon the promise of a speedy return of Christ to establish His Kingdom in the world, but its history has taken an entirely different course. The expectation of the early Christians was not fulfilled. The teaching of the apostles has been falsified. Such is the argument that is now being used in some quarters to discredit the founders of Christianity. This is compelling Christian scholars to give renewed attention to the teaching of the new Testament about the Lord's second coming, and will doubtless lead to more earnest and thorough examination of the whole outlook of Christ and His apostles upon the future.

It is acknowledged that the eschatology of the New Testament is not the eschatology of the Church today. The hope of the early Christians is not the hope of the average Christian now. It has become our habit to think of the change which comes at death, or our entrance into heaven, as the crowning point in the believer's life, and the proper object of our hope. Yet the apostles never speak of death as something which the Christian should look forward to or prepare for. They do not ignore death altogether, nor do they cast a halo about it. It is always an enemy, the last enemy that is to be destroyed. But they do not take account of it at all in the scheme of things with which we have now to reckon.

As a matter of fact the early Christians were taught that they had died already—"Ye died and your life is hid with Christ in God" (Col. 3:3, R. V.).

Nor is heaven set forth as the Christian's hope. The New Testament represents the Church as in heaven already. We have been raised up with Christ and made to sit with Him in the heavenly places. (Eph. 2:6.) Our warfare is carried on against spiritual hosts of wickedness in the heavenly places. (Eph. 6:12.) Our citizenship is there. (Phil. 3:20.) Browning's conception of the experience of Lazarus when he came back from the tomb:

> "Heaven opened to a soul while yet on earth,
> Earth forced on a soul's use while seeing heaven,"

is almost precisely the apostolic representation of the believer's life upon earth. It is potentially a life in heaven. Neither death nor heaven, then, can be the Church's hope, for, in their essential relation to the Christian life, death lies in the past and heaven in the present.

The conversion of the world is not the object of the Church's hope. It is quite true that this glorious consummation lies in the future, for "the earth shall be filled with the knowledge of the Lord as the waters cover the sea," but the task of bringing this about was not committed to the Church. On the contrary, the New Testament descriptions of the last days of the Church upon earth preclude the thought. They are depicted in dark colors. (2 Tim. 3:1-5; 2 Pet. 3:1-4.) The history of the preaching of the Gospel in the world should be enough to show that this cannot be the object set before us, for, while whole nations have been evangelized, not a single community has ever been completely converted. It is a striking fact that the apostles had nothing to say about the conversion of the world. While they were busy preaching the Gospel in the world they gave no indication that they expected this work to result at length in the transformation of the world. They were not looking for a change in the

world, but for the personal presence of their Lord. Jesus Christ Himself was their hope, and His appearing they intensely loved and longed for.

The attitude of the New Testament Church is represented by the Apostle John in the closing words of the Apocalypse. Visions of heavenly glory and millennial peace have passed before him. He has seen the new heaven and the new earth wherein dwelleth righteousness, and the Holy City, New Jerusalem, whose light was like a stone most precious. But, at the end of it all, the longing of the aged apostle is not for these things to come. Greater than all these glories, dearer than all these dear things, is the Master Himself, and the prayer that rises from his heart as he closes his wondrous book is simply, "Come, Lord Jesus."

The hope of the Church, then, is *the Personal Return of her Lord.* As Dr. David Brown stated it in his book on the Second Advent, sixty years ago, "the Redeemer's second appearing is the very pole-star of the Church." Let us see how this hope lies upon the pages of the New Testament revelation, and how it influenced the life of the New Testament Church.

1. *Christ taught His disciples to expect His return.* This was the last of the stages through which His teaching about Himself advanced. In the early part of His ministry He seems to have kept His personality in the background; He forbade those whom He healed to tell about Him. Then there came a time when He asked the disciples, "Who do men say that I am?" and led them to think of His divine origin. After that He began to instruct them about His approaching death and resurrection, "His departure which He was about to accomplish at Jerusalem" (Luke 9:31). In the last days of His ministry His return to the world largely occupied His own thoughts, and He kept it prominently before the minds of His disciples. During His last journey to Jerusalem He foreshadowed His own history in the parable of the nobleman going into a far country to receive a kingdom and return, who

left His servants behind with the command, "Occupy till I come" (Luke 19:12, 13). One evening during the last week He sat on the Mount of Olives, looking down no doubt upon the massive buildings of the temple, the total destruction of which He had just foretold. The disciples gathered about Him with the request: "Tell us, when shall these things be? and what shall be the sign of Thy coming and of the end of the world?" (Matt. 24:3). It is evident from the form of this question that His coming was no new thought to them. It was occupying their minds already. They knew that He was coming again, and they wished to know how to recognize the approach of that event. In answer to the question, the Lord unfolded a panorama of intervening history, and emphasized the need of watchfulness because the time of His coming would be uncertain. "Watch therefore, for ye know not on what day your Lord cometh. Therefore be ye also ready, for in an hour that ye think not the Son of Man cometh." He enforced this teaching with two striking illustrations of the twofold kind of preparation needed on the part of the disciples, the inward preparation of spiritual life set forth in the parable of the virgins, and the outward preparation of diligent service in that of the talents. Then He closed His discourse with a graphic picture of the changed conditions in which He would appear when He came the second time as the Son of Man sitting upon the throne of His glory.

Through the sad and dark hours of the very last night His thoughts were occupied with His return. In the upper room, when the faithful little band were grouped about Him in sorrow for the parting which all vaguely felt was near, He began His farewell words to them with this comforting assurance: "Let not your hearts be troubled. I go to prepare a place for you. And if I go * * * I will come again" (John 14:1-3). A few hours afterwards He was in the midst of the shameful scenes of His trial. Mark His answer to

the high priest, when He calmly acknowledged the claim to be the Christ, the Son of God: "Nevertheless, I say unto you, henceforth ye shall see the Son of Man sitting at the right hand of power and coming on the clouds of heaven" (Matt. 24:64). He did not look like the Messiah at that moment as He stood there with bound hands before His accusers. His appearance seemed to belie His words. But the time would come when they would see that His claim was true. This was what was in His thoughts. Through all the shame of those awful hours, the vision of His return in glory to the world that was rejecting Him now shone like a beacon upon His soul; and "for the joy that was set before Him, He endured the cross, despising the shame."

At His ascension the same truth was brought again to the minds of the disciples. As they stood gazing in wonder towards the place where the Lord had disappeared from their view, the two angels were sent to remind them of His return. "This same Jesus who is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). It was this thought that sent the disciples back to Jerusalem with the joy which Luke describes in the closing verses of his Gospel. It is very clear, therefore, that when Jesus departed from this world after His first coming He left His disciples radiant with the joyful assurance of His coming again.

2. *The apostles taught their converts to wait for the coming of the Lord.* All the New Testament churches have the expectant attitude. No matter in what part of the world or in what stage of development they are found, they have this characteristic in common. The conversion of the Thessalonians is described as "turning to God from idols to serve the living and true God, and to *wait* for His Son from heaven" (1 Thess. 1:9, 10). The Corinthians "come behind in no gift, *waiting* for the revelation of our Lord Jesus Christ" (1 Cor. 1:7). To the Galatians Paul writes, "We through

the Spirit by faith *wait* for the hope of righteousness" (Gal. 5:5); and to the Philippians, "Our citizenship is in heaven, whence also we *wait* for a Saviour, the Lord Jesus Christ" (Phil. 3:20). In the Epistle to the Hebrews the same attitude is disclosed, for there we read: "Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that *wait* for Him, unto salvation" (Heb. 9:28). It is evident that the early Christians not only looked back to a Saviour who had died for them, but forward to a Saviour who was to come. There were two poles in their conversion. Their faith was anchored in the past in the facts of the death and resurrection of the Lord, and also in the future in the assured hope of His return. It is manifest, therefore, that the second coming of the Saviour occupied a most important place in the Gospel which the apostles preached, and which these Christians received.

3. *The whole life and work of the New Testament Church has the coming of the Lord in view.* All the lines of her activity and experience lead to this event. The sanctification of the disciple is a preparation for the coming of the Lord. Paul writes to the Thessalonians: "The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). John puts the same thing in his own tender way: "And now, little children, abide in Him, that, when He shall appear, we may have confidence and not be ashamed before Him at His coming" (1 John 2:28). Christian service gets its encouragement in the same inspiring issue. Paul exhorts Timothy to fidelity, charging him to "keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ" (1 Tim. 6:14). And Peter writes to his fellow elders: "Feed the flock of God which is among you, and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5:2, 4). The patience of the early Christians in suf-

fering and trial is bounded by the same event. "Be patient therefore, brethren, until the coming of the Lord. Establish your hearts, for the coming of the Lord is at hand" (Jas. 5: 7, 8). "Let your forbearance be known unto all men, the Lord is at hand" (Phil. 4:5). Their life of fellowship and brotherly love reaches its holy consummation at the Lord's return. "The Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you, to the end He may establish your hearts unblameable in holiness before our God and Father at the coming of our Lord Jesus Christ with all his saints" (1 Thess. 3:12, 13). Their acts of worship, as for example, their observance of the Lord's supper, have the same end in view. "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come" (1 Cor. 11:26). Thus, whatever aspect of the Church's life and work we consider, we find it to be a stream which moves on towards one glorious future The appearing of the Lord Jesus Himself fills the whole horizon.

4. *The New Testament grace of hope rests upon the coming of the Lord.* This word is emptied today of much of the meaning it had among the early Christians. It has come to be a vague and misty thing, the general habit of expecting things somehow to turn out well. Their hope was no such shallow optimism. It was the light that shone from that one glad coming event, casting its sacred glow over all their lives. Paul sums up the true Christian attitude in these words: "The grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ" (Tit. 2:11-13).

The word *hope* was often upon the lips of the apostles. It is used more than a score of times in the epistles in direct

connection with the coming of the Lord. It is not unlikely that, even when it is used alone without any qualifying phrase, as in the expressions, "We are saved by hope," "rejoicing in hope," it has the same specific reference. The Epistle to the Hebrews makes frequent use of the word in this way. There was a special reason for this. The Hebrew Christians were a small and despised community, living under the continual influence of that majestic ritual which was still going on in the temple at Jerusalem. The return of Christ was delayed, and there was a strong tendency to slip back into the old ceremonial system. Their patience and hope had need of every encouragement. The writer of the epistle turns their eyes again and again from the shadows of the past to the realities that lay before them. Their Messiah had indeed come to put away sin by the sacrifice of Himself, but He would come a second time, in glory, with a final and complete salvation. This was the hope set before them to which they had fled for refuge. (Heb. 6:18.) Let them hold fast their boldness and the glorying of their hope firm unto the end. (Heb. 3:6.)

In a beautiful passage in his first epistle, the apostle John points out the practical value of this Christian grace in its essential relation to the coming of the Lord: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure" (1 John 3:2, 3).

5. *Redemption is not complete until the second coming of the Lord.* The apostles think of salvation in three different ways; sometimes with reference to the past, as a fact already assured at the moment of belief in the Lord Jesus Christ; sometimes with reference to the present, as a process still going on; and sometimes with reference to the future, as an act yet to be accomplished. In this last sense Paul uses

the word when he says, "Now is our salvation nearer than when we first believed" (Rom. 13:11); and Peter also, in the phrase, "kept by the power of God through faith unto a salvation ready to be revealed in the last time" (1 Pet. 1:5). Our Lord refers to the same thing when, after telling the disciples about the signs of His coming, He adds, "When these things begin to come to pass, look up, and lift up your heads, because your redemption draweth nigh" (Luke 21:28). One of the most complete types of the history of redemption is to be found in the ceremonies of the day of atonement. It was an essential part of the work of the high priest on that day that he should come forth from within the veil, and laying aside his linen garments, reappear to bless the waiting congregation. Our great High Priest is now within the veil. He has offered the atoning sacrifice on the altar of Calvary, and with the merit of that sacrifice He has gone in to appear in the presence of God for us. But the great day of atonement is not yet closed. When His work within the veil is ended, He shall come forth, arrayed again in His garments of glory and beauty, for the final blessing of His waiting people. "Having been once offered to bear the sins of many, He shall appear a second time, apart from sin, to them that wait for Him, unto salvation."

Think of what this crowning act of redemption will mean for the Redeemer Himself, when, attended with heavenly glory, He prepares to descend to the very world that witnessed His suffering, sorrow, and shame. What will it mean to Him when the multitudes of the redeemed gather about Him, and at last He sees of the travail of His soul and is satisfied? Is it not reasonable that there should be such a manifestation of the Redeemer to the world? Is it reasonable that the despised Man of Nazareth should be the only view the world should have of Him Who is to be the Heir of all things? Is it likely that God would allow His Son's retirement from the world in apparent defeat without any subsequent vindication?

If the prophetic vision of the suffering Servant had an actual personal fulfillment, surely the prophetic vision of the conquering King will also have a personal fulfillment. As the world was astonished at Him when He came the first time, because "His visage was so marred more than any man, and His form more than the sons of men," so it will be astonished when He comes a second time, and the prophet's vision breaks upon its view: "Who is this that cometh from Edom, with dyed garments from Bozrah, this that is glorious in His apparel, marching in the greatness of His strength?" (Isa. 63:1.)

And what will it mean for the redeemed? There will be, of course, the happy reunion of all the saints when the dead are raised and the living are changed, for, when the Lord descends from heaven with a shout, "the dead in Christ shall rise first, and we that are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." But glorious as these things are, they are only preliminary steps to a higher and holier bliss. The climax of redemption will be the manifested union of the Church with her Lord in the marriage of the Lamb. For then the Bridegroom shall come to claim His Bride, and take her to share His glory and His throne. Then the Church that Christ loved and purchased shall be presented to Him a glorious Church, not having spot or wrinkle or any such thing. Then the astonished world, beholding her transformation, shall cry, "Who is this that cometh up from the wilderness leaning on her Beloved?" Think of what it will mean when, after sharing His humiliation in the midst of a scoffing and unbelieving world, the redeemed Church is exalted to His side, and, as the consort of the King of kings and Lord of lords, stands "all rapture through and through in God's most holy sight." Nothing less than this is the destiny that awaits the Church of Jesus Christ.

If the Lord committed to His disciples the promise of His personal return, and if it occupied so large a place in the

lives of the early Christians, surely it is unfair to banish it from the Church today. It is unfair to the world, for this truth is part of the Gospel which should be delivered to the world. It is unfair to the Church, for it deprives the people of Christ of one of the most powerful motives for spiritual life and service. It is unfair to Christ Himself, for it obscures the reality of His personal presence within the heavenly veil and substitutes for it the thin air of a mere spiritual influence.

The hope of the second coming of our Lord has an important bearing upon Christian life and doctrine. It has a vital relation especially to some points of our faith which are being attacked or obscured by the subtle tendencies of modern thought.

1. *It is bound up with belief in the supreme and infallible authority of the Holy Scriptures.* It would never be adopted on rationalistic grounds. Those who receive it rest their belief wholly on the authority of Scripture, believing that therein God has spoken in a way that can be trusted. They accept the Bible as the record of God's revelation to man, and believe that in prophecy He has disclosed His purpose concerning the future of the world. It is a protest against the tendency within the Church to exalt the human reason above the Word of God, and to reduce inspired prophecy to the level of merely human foresight.

2. *It bears testimony to the presence of God in human history.* The tendency of our times is to explain away the supernatural element in history whether in the past, the present, or the future. To this tendency those who accept the doctrine of the second coming refuse to yield. The history of the world is controlled by God; His hand is on the affairs of men. In the person of Jesus Christ He has already supernaturally intervened in the course of human history. It is believed, on the authority of His Word, that He will super-

naturally intervene again. The first coming of Christ was a descent of God into the life of the human race. The Scriptures teach us to expect another divine descent, not to bring history to a close, but to introduce new forces and to inaugurate a new dispensation.

3. *It exalts the divine person and work of the incarnate Son of God.* It is in direct opposition to the Unitarian tendencies which pervade so large a part of modern religious thought. It holds the truth of the Lord's continued existence in a glorified body, and regards this fact as of primary importance and of prophetic significance. The personal existence of the risen Son of Man is not to be dissolved away into a mere general spiritual presence. The risen and ascended Redeemer exists today in heaven in the true reality of His glorified humanity; and "this same Jesus," it is believed, shall be revealed one day in His glorious personality from behind the unseen veil, to carry on the redemption of the world to its full completion.

4. *It takes due account of the fall of the human race.* The tendency today is greatly to exalt man and to ignore the fact of the fall. The great advance that is being made in every department of human knowledge and activity predisposes men to form the highest conceptions of the possibilities of the race. The theory of evolution, which dominates modern thinking, leads men to expect a gradual perfecting of the race under the laws of its own being, which will issue at last, with the beneficent aid of Christianity, in a perfect state of human society and the redemption of the race as a whole. But human sin is too deep-rooted and too widespread for the attainment of this end in the present order of things, even with the aid of existing spiritual agencies. It is acknowledged to be the teaching of Scripture that, even with the aid of divine grace, the triumph of the kingdom of God in the individual is not complete in the present order, but only at his translation to a higher order at the resurrection. It would seem that the analogy should

hold as regards the race, and that the triumph of the kingdom in the race as an organic unity will be brought about only by a supernatural intervention of divine power and the introduction of humanity into a new order of things.

5. *It presents a sublime view of God's great purpose in His creation.* It places the redemption of the whole world, the restoration of all things, in the very forefront of the divine purpose regarding fallen man. Everything has been arranged and foreordained by God to this end. This is the divine event to which the whole creation moves. He who has this hope has a large vision, a vision not limited to the present day and its affairs. He sees the will of God moving on through the history of the ages. The present age is but preparatory. A grander age is to be ushered in by the advent of the victorious Redeemer, an age in which man shall come to his own at last, and creation shall be restored to its harmony, under its true Head, the glorified Son of Man.

6. *It provides the most inspiring motive for Christian life and service.* It is a supremely practical hope. The repeated instructions of the Lord and His apostles to be ready for His return indicate the force this doctrine had as a motive in the lives of the early Christians. The great leaders who have left their impress on the history of the Church did not discard this doctrine, but made it a real hope in their own lives. Martin Luther, in the midst of the throes of the Reformation, wrote, "I ardently hope that, amidst these internal dissensions on the earth, Jesus Christ will hasten the day of His coming." The acute and learned Calvin saw that this was the Church's true hope. "We must hunger after Christ," he said, "till the dawning of that great day when our Lord will fully manifest the glory of His kingdom. The whole family of the faithful will keep in view that day." The intrepid soul of John Knox was nerved by this hope. In a letter to his friends in England he wrote: "Has not the Lord Jesus, in despite of Satan's malice, carried up our flesh into heaven?

And shall He not return? We know that He shall return, and that with expedition." John Wesley believed this same truth, as is shown by his comment on the closing verses of Revelation: "The spirit of adoption in the bride in the heart of every true believer says, with earnest desire and expectation, 'Come and accomplish all the words of this prophecy.'" It formed the burden of Milton's sublime supplication: "Come forth out of Thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of Thy imperial majesty; take up that unlimited scepter which Thy Almighty Father hath bequeathed Thee. For now the voice of Thy bride calls Thee, and all creatures sigh to be renewed." It was the ardent longing of the seraphic Rutherford: "Oh, that Christ would remove the covering, draw aside the curtains of time, and come down. Oh, that the shadows and the night were gone." It was the prayer of Richard Baxter in the "Saints' Everlasting Rest:" "Hasten, O my Saviour, the time of Thy return. Send forth Thine angels and let that dreadful, joyful trumpet sound. Thy desolate Bride saith come. The whole creation saith come. Even so, come, Lord Jesus." And if we would follow in the steps of these men, we will return to the simple, unmistakable New Testament type of experience, and, with faces uplifted towards the veil, within which the Lord of glory waits, and with hearts all aglow with a personal love for Him, we will carry on through all our life and service the same apostolic prayer.

CHAPTER XXII

THE COMING OF CHRIST

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The return of Christ is *a fundamental doctrine* of the Christian faith. It is embodied in hymns of hope; it forms the climax of the creeds; it is the sublime motive for evangelistic and missionary activity; and daily it is voiced in the inspired prayer: "Even so: Come, Lord Jesus."

It is peculiarly *a Scriptural doctrine.* It is not, on the one hand, a dream of ignorant fanatics, nor, on the other, a creation of speculative theologians; but it is a truth divinely revealed, and recorded in the Bible with marked clearness, emphasis and prominence.

Like the other great truths of revelation it is *a controverted doctrine.* The essential fact is held universally by all who admit the authority of Scripture; but as to certain incidental, although important, elements of the teaching, there is difference of opinion among even the most careful and reverent students. Any consideration of the theme demands, therefore, modesty, humility and abundant charity. According to the familiar view outlined in this paper, the Bible describes the "second coming of Christ" as *personal, glorious, imminent.*

I. HIS COMING WILL BE PERSONAL

By *personal* is meant all that may be suggested by the words *visible, bodily, local;* and all that may be contrasted with that which is spiritual, providential, figurative. Of course, *the spiritual presence of Christ* is a blessed reality; one of the most comforting and inspiring of truths is the teaching that Christ does come to each believer, by His Holy Spirit, and

dwells within, and empowers for service and suffering and growth in grace; but this is to be held in harmony with the other blessed truth that Christ will some day literally appear again in bodily form, and "we shall see Him" and shall then "be like Him," when "we see Him as He is."

Nor yet did that special manifestation of the Holy Spirit at *Pentecost* fulfill the promise of Christ's return. Subsequent to Pentecost, Peter urged the Jews to repent in order that Jesus, whom for a time "the heavens had received," might be "sent back again;" he wrote his epistles of comfort based upon the hope of a returning Lord, while Paul and the other inspired Apostles, long after Pentecost, emphasized the coming of Christ as the highest incentive for life and service.

According to the interpretation of others, Christ is said "to come" in various *providential events of history*, as notably in the destruction of Jerusalem. This tragedy of history is supposed by many to fulfill the prophecies spoken by Christ in His great discourse on the Mount of Olives, recorded in Matthew 24, and Mark 13, and Luke 21. When one combines these predictions, it becomes evident that the capture of the holy city by Titus was a real but only a partial fulfillment of the words of Christ. As in the case of so many Old Testament prophecies, the nearer event furnished the colors in which were depicted scenes and occurrences which belonged to a distant future, and in this case to "the end of the age." When Jerusalem fell, the people of God were not delivered nor the enemies of God punished, nor did "the sign of the Son of Man" appear in the heavens, as was predicted of the time when He comes again; and long after the fall of the city, John wrote in Gospel and in Apocalypse of the coming of the King.

Nor is the coming of Christ to be confused with *death*. It is true that this dark messenger ushers us into an experience which is, for the believer, one of great blessedness; "to depart is to be with Christ, which is very far better," "to be absent

from the body" is "to be at home with the Lord;" but death is for us inseparable from pain and loss and sorrow and tears and anguish; and even those who are now with their Lord, in heavenly joy, are waiting for their bodies of glory and for the rewards and reunions which will be theirs at the appearing of Christ.

More marvelous than the scenes at Pentecost, more startling than the fall of Jerusalem, more blessed than the indwelling of the Spirit or the departure to be with the Lord, will be the literal, visible, bodily, return of Christ. No event may seem less probable to unaided human reason; no event is more certain in the light of inspired Scripture. "This same Jesus which is taken up from you into heaven shall so come *in like manner* as ye have seen Him go into heaven." "Behold, He cometh with clouds; and *every eye shall see Him*" (Acts 1:11; Rev. 1:7).

II. HIS COMING, GLORIOUS

This coming of Christ is to be *glorious,* not only in its attendant circumstances, but also in its effects upon the Church and the world. Our Lord predicted that He would return "in His own glory, and the glory of His Father, and of the holy angels" (Luke 9:26). He will then be revealed in His Divine majesty. Once during His earthly ministry, on the mount of transfiguration, there was given to His followers a glimpse of the royal splendor He had for a time laid aside, and in which He will again appear.

As on the great day of atonement the high priest put off his usual robes "for glory and for beauty" and appeared in spotless white. when he offered the sacrifices for sin and went into the holy place to intercede for the waiting people, so our Great High Priest laid aside the robes of His imperial majesty when stooping from heaven He assumed His garb of sinless flesh, and offered Himself as the perfect sacrifice and entered into the holy places not made with hands to appear in the

presence of God for us; but as the high priest again assumed his garments of scarlet and blue and purple and gold when he came forth to complete his work in the presence of the people, so Christ, when He returns to bless, and to receive the homage of the world, will be manifest in His Divine glory. (Heb. 9:24-28.) As He appeared to Isaiah in his vision, to the disciples on the holy mount, to Saul on his way to Damascus, to John on Patmos, so will the Son of Man appear when, as He promised, He is seen "sitting at the right hand of Power, and coming on the clouds of heaven" (Matt. 26:64). Nothing could be more natural than such a triumphant return of the risen, ascended Lord. What a pathetic picture Christ would present in the history of the race, if, after all His claims and promises, the world should see Him, last of all, hanging on a cross as a malefactor, or laid lifeless in a tomb! "He was despised and rejected of men;" but He is to return again "with power and great glory," attended by thousands of the heavenly host. As the Epistle to the Hebrews strikingly says: "When He again bringeth in the first born into the inhabited earth He saith, And let all the angels of God worship Him" (Heb. 1:6).

"Thou art coming, O my Saviour,
Thou art coming, O my King,
In Thy beauty all resplendent;
In Thy glory all transcendent;
Well may we rejoice and sing:
Coming! in the opening East
Herald brightness slowly swells;
Coming! O my glorious Priest,
Hear we not Thy golden bells."

Then Christ will *reign in glory* over all the world. It is true that now "all power" has been given to Him "in heaven and on earth," but that power has not been fully manifest; "we see not yet all things put under Him." He has "sat down

on the right hand of God," but He is "henceforth expecting till His enemies be made the footstool of His feet." He is now reigning, seated on His Father's throne; but this world is still in reality a revolted province, and Christ is yet to sit upon His own throne; then "before Him every knee will bow, and every tongue confess that He is Lord" (Heb. 10:12, 13; Phil. 2:10, 11).

These expressions need not be interpreted with such crass literalness as to suggest that Christ will rule visibly in some one earthly locality, "establishing in Jerusalem an oriental court;" but they at least mean that the coming of Christ will be followed by the universal reign of Christ. "When the Son of Man shall come in His glory, and all the angels with Him, then shall He sit on *the throne of His glory*" (Matt. 25:31). He will determine who may enter and who must be excluded from His kingdom. He will then say: "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Then will be fulfilled His prediction: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father who is in heaven. Many *will say to Me* in that day, Lord, Lord, . . . and then *will I* profess unto them, I never knew you, depart from Me, ye that work iniquity" (Matt. 7:21-23). He will be the supreme Judge, but He will also be manifest as the universal Ruler in His perfected kingdom. Then the voices will be heard proclaiming: "The kingdom of the world is become the kingdom of our Lord, and of His Christ; and He shall reign forever and ever" (Rev. 11:15).

In this glory of Christ His followers are to share. *The resurrection of the dead* will take place when He returns: "For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first fruits; then they that are Christ's at His coming." The *body* of the believer is thus to be raised in *glory*. "It is sown in corrup-

tion; it is raised in incorruption: it is sown in dishonor; it is raised in glory." As to how the spirits now with Christ are to be united with their resurrection bodies, the Bible is absolutely silent; but we know that this will be at the coming of the Lord. (1 Cor. 15:22, 23, 42, 43.)

Then, too, the bodies of *living believers* will be glorified, and made deathless and immortal like the body of their Divine Lord. "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory" (Phil. 3:20, 21). Sometimes it is carelessly said that "nothing is so sure as death"; one thing is more sure; it is this: some Christians will never die. One generation of believers will be living when Christ returns, and they will be translated, without the experience of death. What "is mortal will be swallowed up of life." They never will be unclothed," but "clothed upon" with the glory of immortality. "Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51, 52; 2 Cor. 5:4).

Then, also, will be the blessed *reunion in glory* of the risen and the transfigured followers of Christ. "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:13-18).

"Some from earth, from glory some,
Severed only *'Till He Come.'*"

The time of the return of the Lord will be, furthermore, the time of *the reward* of His servants. The Son of Man is likened to a nobleman who has gone "into a far country to receive for himself a kingdom, and to return." He has entrusted various talents to his servants with the command to use hem wisely, until his return. When he has "come back again, having received the kingdom," *then* he "maketh a reckoning with them." It is popularly said, and in a sense it is true, that when our loved ones go to be with Christ "they have gone to their reward"; but more strictly speaking, the full reward of the blessed awaits the coming of Christ. Whatever may be meant by being "set over many things," or having "authority over ten cities," the complete recompense of the faithful is "at the resurrection of the just." (Matt. 25:14-23; Luke 19:11-27; Luke 14:14.)

That the real coronation day of the Christian is not at death but at "the appearing of Christ" was strikingly suggested by Paul when, realizing that he was to die before the Lord returned, he gave to Timothy his triumphant farewell: "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord the righteous Judge shall give to me *at that day*: and not to me only, but also to all them that have loved *His appearing*" (2 Tim. 4:7, 8). So Peter encourages pastors to be faithful, by the familiar promise: "And when the chief Shepherd *shall be manifested*, ye shall receive the crown of glory that fadeth not away" (1 Peter 5:1-4). In large measure this reward will consist in being changed into a moral likeness to Christ. This is far more marvelous than the transfiguration of our bodies, but no less real. "Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested, we shall be like Him; for we shall see Him even as He is" (1 John 3:1-3). The reward which awaits the followers of Christ further includes the fulfillment

of the blessed prophecies which declare the saints are *to reign* with Christ. "Know ye not that the saints shall judge the earth . . . . Know ye not that we shall judge angels?" "If we endure we shall also reign with Him." "I appoint unto you a kingdom . . . and ye shall sit on thrones judging the twelve tribes of Israel." (1 Cor. 6:2, 3; 2 Tim. 2:12; Luke 22:30.) Whatever may be denoted by promises so full of wonder and mystery, they do not mean that "the saints are to rule on earth *in the flesh.*" Believers will previously have been "raised in glory," transfigured, translated. As co-regents with their Lord they may be privileged to perform blessed ministries for the world, but they nevertheless will belong to His immortal and heavenly kingdom. "They are like the angels of God . . . being the children of the resurrection" (Luke 20:35, 36).

Such a rule of Christ and His people must secure unparalleled blessedness for the world. "The end of the world" does not mean, in prophecy, the end of the earth and the destruction of its inhabitants; but the end of "the present age," which is to be followed by *an age of glory*. The "present evil age" is predicted to close amid scenes of fiery judgment upon the enemies of God, and with portents and convulsions which will affect the very earth itself; but the results will be what is figuratively described as the "new heavens and the new earth wherein dwelleth righteousness." Nature itself will become more beautiful and joyous. "The whole creation which is groaning and travailing in pain together until now will be delivered from the bondage of corruption unto the liberty of the glory of the children of God" (Rom. 8:21). In spite of the sin and failures of man, we are not to look for the destruction of this globe, but for an era when the true full life of humanity will be realized, when all shall know the Lord from the least unto the greatest, when all art and science and social institutions shall be Christian, when "nation shall not lift up sword against nation, neither shall they learn war any more"

(Isa. 2:1-4). Such an age, of which poets have sung and philosophers have dreamed, such an era as psalmists, and prophets, and apostles have promised, will dawn at the coming of the King. Inspired by such a hope the waiting Church has learned to sing:

"Come, Lord, and tarry not;
Bring the long looked for day;
O, why these years of waiting here,
These ages of delay?

"Come, and make all things new;
Build up this ruined earth;
Restore our faded Paradise,
Creation's second birth.

"Come, and begin Thy reign
Of everlasting peace;
Come, take the kingdom to Thyself,
Great King of righteousness."

III. IMMINENT

The Bible further describes the coming of Christ as *imminent*. It is an event which may occur in any lifetime. Whatever difficulties the fact involves, there is no doubt that all the inspired writers and their fellow Christians believed that Christ might return in their generation. This has been the normal attitude of the Church ever since. Paul describes believers as men "who have turned to God from idols" and who "wait for His Son from heaven." Christians are further described as "those that wait for Him," and as "those that love His appearing." They are everywhere in the New Testament exhorted to "watch," and to be ready for the return of their Lord. His coming is their constant encouragement and inspiration and hope. (1 Thess. 4:10; 2 Peter 4:8; Matt. 24:42; Mark 13:35, 37; Luke 21:36; Phil. 4:5.)

However, "imminent" does *not* mean *"immediate."* Confusion of these ideas has led some writers to assert that "Paul and the early Christians were mistaken in their views as to the Lord's return." But, when Paul used such a phrase as *"we* that are alive and remain unto the coming of the Lord," he meant simply to identify himself with his fellow Christians, and to suggest that, if he lived until Christ came, their blessed experience would also be his. He could not have said, *"ye* that are alive and remain;" that would have indicated that Paul was to die first. This he did not then know. He believed that the Lord *might* return in his life time; he never asserted that He *would.*

"Imminence" as related to our Lord's return indicates *uncertainty* as to time, but *possibility* of nearness. "Take ye heed, watch, for ye know not when the time is" (Mark 13:33). Such statements rebuke those who have brought the doctrine into disrepute by announcing dates for "the end of the world," and by setting times for the coming of Christ. So, too, they suggest caution to those who assert that the age is *now* drawing to its close; it *may* be, but of this there is no certainty. These Scriptural exhortations to watch seem to contradict, also, those who teach that a "Millennium," a thousand years or a protracted period of righteousness, *must* intervene between the present time and the advent of Christ.

Those who hold this last view are commonly called "Post-Millennialists" to distinguish them from "Pre-Millennialists," who hold that the return of Christ will precede and usher in such an age of universal blessedness.

The great objection to the Pre-Millennial position is the apparent prediction of 2 Peter 3, that at the coming of Christ, in "the day of the Lord," the earth will be destroyed; there could then be *no place* for a millennium. The difficulty in the Post-Millennial theory is the repeated description of this present age as one of mingled good and evil, in which iniquity, as well as righteousness, continues to develop uninterruptedly;

there is thus *no time* for a millennium before the Lord returns. As to the passage from Peter, it is obviously no more subversive of one of these theories than of the other. No one can possibly review the picture, which the Apostle draws in his two epistles, of the apostasy and skepticism and godlessness already prevailing and surely deepening as "the day of the Lord" draws near, and find any place for a previous millennium before "that day." The predictions of fiery judgments and consequent "new heavens and new earth" must be read in connection with Isaiah 65 and 66, from which Peter is quoting. It will then be seen that these expressions are in-so-far figurative that the earth still continues with its life, its nations, its progress, after these judgments are over. Terrific convulsions, and governmental, social and cosmic changes, only introduce a new and better age. So, too, "the day of the Lord" is a familiar phrase, and as we read Zech. 14 we see that while, in that day, the Lord comes amidst appalling portents, His coming and the day itself are followed by a scene of great blessedness on this same earth; the Nile is still flowing in its course and the nations are going up to Jerusalem to worship. (Note also that in 2 Pet. 3:10 the most ancient manuscripts do not read "burned up" but "discovered.")

There are other positive statements of Scripture which intimate that *the millennium* follows the coming of Christ.

According to Daniel, it is *after* the Son of Man comes with the clouds of heaven that He is given "dominion and glory and a kingdom, that all peoples, nations and languages should serve Him, . . . and the kingdom and the dominion and the greatness of the kingdom *under the whole heaven,"* are "given to the people of the saints of the Most High; . . . and all dominions shall serve and obey Him" (Dan. 7:13, 14, 27). According to the Psalms, the appearing of the Lord, in flaming fire upon His adversaries, *prepares the way* for the establishment of His glorious kingdom, as "He comes to rule the world with righteousness and the peoples with equity" (Psa. 96, 97,

98, etc.). According to Paul (2 Thess. 1 and 2) the advent described by Daniel is not to an earth which is enjoying millennial peace, but it is "in flaming fire" to destroy an existing "Man of Sin" whose career is the culmination of the lawlessness already manifest and to continue until the personal coming of Christ. According to our Lord Himself His return is to bring "the regeneration," not the destruction of the world (Matt. 19:28; Luke 22:28-30). But this rule of blessedness is preceded by judgments that come "as a snare on all the earth" (Luke 21:29-36). According to Peter, "seasons of refreshing" and "the restitution of all things," not annihilation of the globe, will come with the return of Christ (Acts 3:19-21). According to John, the coming of Christ (Rev. 19) *precedes* the millennium. (Rev. 20.)

However great the divergence of views among students of prophecy may seem to be, and in spite of the many varieties of opinion among the representatives of the two schools which have been mentioned in passing, the *points* of *agreement* are far *more important*. The main difference is as to the order, rather than as to the reality of events.

The great body of believers are united in expecting both an age of glory and a personal return of Christ. As to many related events they differ; but as to the *one great precedent condition* of that coming age or that promised return of the Lord there is absolute harmony of conviction: *the Gospel must first be preached to all nations* (Matt. 24:14). The Church must continue to "make disciples of all the nations . . . even unto the end of the age" (Matt. 28:19, 20).

This is therefore a time, not for unkindly criticism of fellow Christians, but for friendly conference; not for disputing over divergent views, but for united action; not for dogmatic assertion of prophetic programs, but for the humble acknowledgment that "we know in part;" not for idle dreaming, but for the immediate task of evangelizing a lost world.

For such effort, no one truth is more inspiring, than that of the return of Christ. None other can make us sit more lightly by the things of time, none other is more familiar as a Scriptural motive to purity, holiness, patience, vigilance, love. Strengthened by this blessed hope let us press forward with passionate zeal to the task that awaits us:

"Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign!"

CHAPTER XXIII

THE TESTIMONY OF CHRISTIAN EXPERIENCE

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LOUISVILLE, KY., U. S. A.

Human experience is the one datum of all philosophy, and all science. The experience of the individual and of the race is the grist which is poured into all the scientific and philosophic mills. Hence Christian experience as a distinct form of human experience ought to receive more attention than it has ever received before.

Professor Bowne has emphasized the fact that whatever your philosophy, your experience is the same. You may call things by any names you wish and it will not affect experience. Christian Science says that all is mind, that a cobble stone, for example, is simply an idea and not a real piece of matter. We will suppose that some one hurls it and it strikes your head and sends you off for relief. Then you have an experience in the realm of the ideal. You have an ideal stone, striking an ideal head, and raising an ideal bump and producing an ideal dizziness and pain, and requiring the application of an ideal liniment, which produces an ideal cure, and affords you an ideal satisfaction and peace of mind. But all this does not in the slightest degree alter the experience itself. And if you were going to rear a philosophic system on the principle deduced from sudden contact of cobble stones with human craniums, you would be compelled to take this concrete human experience to begin with.

JOHN JASPER PHILOSOPHY

Science and philosophy are beginning to recognize the evidential value of Christian experience though they are very

slow about it and very reluctant about it even yet, apparently because it is not as obvious to the sense as the facts of the physical world. The world has laughed long at brother John Jasper who contends that the "Sun do move" around the earth because he sees it on one side of his house in the morning and on the other side at night. But we know there is a system and set of motions in the background more comprehensive and wonderful than the rising and setting sun alone can explain. Now to refuse to accept the testimony of Christian experience because it lies in a realm behind sense—experience is to adopt the John Jasper attitude towards truth. Science and philosophy have both been guilty of this to a greater or lesser extent. They have been pursuing the Ptolemaic system of truth with brother Jasper instead of the Copernican with modern astronomy.

RELIGIOUS RADIUM

Nobody now doubts the existence of radium, and yet as one says, it has been "bombarding" the universe for aeons and under the very nose of science, and yet it was only discovered yesterday and already threatens to revolutionize science. Now religious experience is the radium of the spiritual universe, which needs only discovery to revolutionize any man's thought as to life and destiny.

Christian experience, the experience of regeneration and conversion, of moral transformation through Christian agencies, has evidential value in several directions.

EXPERIENCE AND PHILOSOPHY

I. It is the supplemental link to complete philosophy. Philosophy is man reaching up towards God. Christian experience is the effect of God reaching down to man.

Philosophy seems always on the point of discovering the secret of the universe, but it never succeeds in doing it. We

thought awhile ago that idealism had come to the Kingdom to save us from materialistic science, and it did good service. But idealism has become so abstract and impersonal that it cannot be distinguished from Naturalism. These two philosophies are still debating and disputing, but their differences are chiefly imaginary. The dispute reminds one of the reply of the unlearned American who had traveled abroad. He was saying he had visited the Matterhorn and the Jung Frau, and Lake Geneva and Lake Leman. "But," a friend interposed, "Lake Geneva and Lake Leman are synonymous." "Oh, I know that, but Lake Geneva is a great deal *more synonymous* than Lake Leman," he replied. Idealism in its abstract form is perhaps just a little more "synonymous" than Naturalism, that is all.

SECRET OF PHILOSOPHY'S FAILURE

Now why is it that philosophy seems to expend so much labor for naught. To me it is clear that the reason why it seems to labor so long without satisfactory results is that it refuses to consider all human experience, including the religious. It splits experience up into little bits and hunts among the bits for some single abstract principle which will explain all the rest. It is very much as if one were going to attempt to explain the ocean and all its contents, its variety and marvelous abundance of life, and instead of searching its depths should take a single fish and scale off from the fish a single scale, and on that scale as a foundation build up his theory of the ocean and its contents; how accurate do you suppose his account would be? And yet this is analagous to what philosophers have done. Spinoza scaled off from the world of experience and being the idea of substance, and built a pantheistic system on that scale. Hegel scaled off the conception of reason or the idea and reared a vast idealistic system on that. Schopenhauer scaled off the conception of will and reared his pessimistic system of philosophy on that. Haeckel

has scaled off the conception of matter and builds his materialistic system on that. Another takes motion or energy and force, and so on, I had almost said ad infinitum.

The result of the process is that the philosophers get clear away from human life and experience. They fix their gaze on the photograph of a dim and far away image of reality and become absorbed in excessive star-gazing, metaphysical cliff-climbing and transcendental soap-bubbleblowing. They are like the Indian juggler who hung his ladder on thin air without touching the ground below, sprang upon it, climbed out of sight, pulled the ladder after him, and disappeared in the clouds.

THE REMEDY

All this ought not to discredit philosophy but teach it a lesson. Men fail to find the secret of the world until God and God's dealing with men are considered. Dr. Ashmore tells of some men on a raft floating down the Mississippi river who stopped for supper one night, and their float went on, but returned after awhile to the same place or a similar one. They did this several times until they discovered that they were caught in an eddy of vast dimensions and were being swept in a circle back again repeatedly to the starting point. So has philosophy moved in a circle, with way stations along the route but never able to escape from the circular movement of human thought. There is one way for philosophy to escape from its situation and find the current on the bosom of the river of thought which will carry it on to its destination. That current is religious experience wherein man's upward soaring thought is met by God's descending revelation and love. When this current of thought is once reached, a new day will dawn for philosophy and ere long the philosophers will see the gleam on the gates of pearl and the sparkle of the jasper walls of the city of God, whither they would find the way.

THE CLEW TO ALL PHILOSOPHIES

Christian experience takes all the abstractions of philosophy and recombines them and gives us the conception of the Fatherhood of God. The one substance of Monism comes back as the one person behind the world. The one idea of Hegel comes back as the thought and plan of eternal love. The one energy of those who glorify force and change comes back as the beneficent will of the Holy and loving Father. The plan and progress of nature and the moral ongoing of the world come back as the infinite and eternal design of the Holy and Loving. Thus when in our hearts we can say and know what we mean when we say it, the word "Abba" Father, we hold in our hands the clew to all the philosophies which remain in a state of unstable equilibrium until we find this key. All philosophy is thus summed up as in the words of Dr. Fairbairn: "God is the Father, everlasting in His love. Love was the end for which He made the world, for which He made every human soul. His glory is to diffuse happiness, to fill up the silent places of the universe with voices that speak out of glad hearts. Because He made man for love He cannot bear man to be lost. Rather than see the loss, He will suffer sacrifice. In the place we call hell, love as really is as in the place we call heaven, though in the one place it is the complacency of pleasure in the holy and the happy which seems like the brightness of everlasting sunshine or the glad music of waves that break in perennial laughter, but in the other it is the compassion of pity for the bad and the miserable which seems like a face shaded with everlasting regret or the muffled weeping of a sorrow too deep to be heard. That grand thought of a God who is eternal Father, all the more regal and sovereign that He is absolutely Father, can never fail to touch the heart of the man who understands it, be he savage or sage." And we may add, cannot fail to become the one generalization large enough and broad enough

to include all the data of life and history and of science and philosophy.

UNIQUE CLAIMS OF CHRISTIANITY

II. In the second place, Christian experience sheds light on all the unique claims of Christianity.

Professor James, you know, and other scientific observers concede that religious experience is a witness to the supernatural; only he refuses to admit that Christ is the author of it, and does not concede the other unique Christian claims. The attempt is to find a common denominator, so to speak, between Christianity and other religions and show that all are essentially alike and that the distinctive Christian ideas are over-beliefs. But these men have not thought through the problem of Christian experience, in particular they are shy of facing the actual claim of Christ and His relation to it all.

Christ's place in Christian experience is the supreme matter. All other Christian claims go with this.

THE DEITY OF CHRIST PROVED

Now the spiritually regenerated and morally transformed man proves the deity of Christ, proves His presence in religious experience for the following reasons:

a. First of all because no man has moral resources to transform himself. The Indian myth that the Creator first laid the world egg and then hatched himself out of it will scarcely supply an explanation of the regenerated life. The law of moral gravitation in a man's life no more reverses itself suddenly than the law of physical gravitation. When apples begin to fall towards the clouds and Niagara Falls becomes a Niagara leap upwards, then we may look for men to be suddenly changed from murderers into saints. You cannot juggle the immoral elements of a sinner's nature into the moral elements of a saint any more than you can combine the acid of an unripe lemon and an unripe apple and unripe grape fruit

and get the taste of a caramel. You cannot combine moral shadows by any sort of manipulation and produce moral sunshine.

b. The morally transformed life proves the deity of Christ also because when the sinner turns to Christ he gets the response. Christ invites him and he responds. He calls and Christ answers. He calls to Mohammed and Mohammed does not come; he calls to Confucius and Confucius does not come; he calls to Buddha and Buddha does not come; he calls to Christ and Christ comes. The whole process is as simple as that. In his outward life also a new force begins to work a new design, a new labor working to an end. But especially within is there Another, one with whom there is fellowship, to whom he becomes passionately devoted, whose presence is happiness and whose absence is sorrow, who can sing with full meaning, "How tedious and tasteless the hours, when Jesus no longer I see," etc.

THE MIRACLE OF EXPERIENCE

Thus Christ acts upon the soul in experience as God and manifests all the power of God.

Such a life proves Christ's claim again because intellectual difficulties die in the light of this experience. The mysteries are not all solved. But the difficulties cease to be relevant.

Miracles do not trouble him now, because he has a sample of the miracle working power in his own soul. Hume's argument that miracles cannot be true because contrary to experience is exactly reversed and the Christian says miracles are true because they accord precisely with his experience.

He cannot explain ultimately why the morning glory opens under sunlight and closes under darkness any more than he could before. Nor can he explain life and spirit. He has what is better than explanation of life, life itself.

In particular he has moral re-inforcement. This is the final test of any religion, what can it do with a bad man?

None of them can compete with Christ in this respect. Look at Peter and Saul of Tarsus, and Augustine, and John Bunyan, and George Müller, and S. H. Hadley and thousands of others. A sense of moral power comes with Christian experience. The moral heights lift themselves up to the very heavens, but they no longer seem impossible. The spirit of a strong runner enters a man, the spirit and sense of conquest and the moral transformation follows. There is not a grace or virtue that Christ cannot and has not produced in human character, not all at the same time or in the same person, but all have been produced.

CHRIST A FINALITY

In this way Christ becomes final for the man, final for his reason, final for his conscience, final for his will, final for his intellect and most of all, final for his faith, his hope and his love, his aspiration. Nothing higher can be conceived.

He now understands why all the creeds of Christendom have Christ as their center. He becomes a judge and critic of other religious systems than the Christian discerning that their unworkableness is due to their lack of Christ. He understands the perennial and remarkable power of the Scriptures over the human heart as Christ's power. Ten thousand other witnesses and confessors around him and a long line of them running back to Christ confirm his experience and thus create a spiritual community the parts of which mutually support each other.

Of course, this experience is convincing to the man who has it and should be to the outside observer. To the latter is presented a new spiritual cosmos, a great system with laws and forces analagous to the physical cosmos. There are not here planets revolving around a sun, but there are redeemed souls by the million revolving around a Saviour. There is not a law of physical gravitation acting between bodies directly as the mass and inversely as the square of the distance,

but there is a Kingdom of persons whose law of gravitation is love. There is not a physical law of the transformation of energy pervading the spiritual cosmos, but there is the law of the transfiguration of character, according to which "we all with unveiled face, beholding as in a mirror the glory of the Lord are transfigured into the same image from glory unto glory."

CHRIST THE KEY

Christ is the only key to this experience. Mr. James, seeking to discredit a certain kind of reasoning from design, says if you throw a handful of beans on a table you can, by manipulating the beans, make any sort of figure your own design may wish to produce, and so with arguments from design in nature, he says. But he fails to state that the reverse is true. You can manipulate the beans so as to destroy a figure or design already present. Christ is the figure seen in religious experience, in Christian history, in the creeds of Christendom, in the Bible. You cannot get rid of that figure except by manipulating the beans with a destructive purpose.

CHRISTIAN PRAGMATISM

III. In the third place Christian experience transfers the whole problem of Christian evidences to the sphere of practical life.

In this phase of it, Christianity has a point of contact with the new philosophy of Pragmatism. The pragmatic philosophy says the ultimate question for every man is, "What shall I do to be saved?", and that the ultimate task of philosophy is not to solve the insoluble riddle of the universe but to save men from pessimism. Now Pessimism, says the pragmatist, is just one of the two possible modes of reacting upon or interpreting the total experience of life. The optimist sees ground for hope, the pessimist does not. The boy who was asked while fishing how many fish he had caught, exempli-

fies the optimist. Unwilling to confess failure, he replied, "When I catch this one I am after and two more, I'll have three." As an interpreter of experience he was an adept and would endure the most searching tests of the pragmatic philosophy; it was an instance of a purpose to "create reality."

Now the Christian method throughout is the practical method of answering the question, "What must I do to be saved?" Its answer is in Christian experience. It says to every man, You can test the reality and power of Christ practically. It says to every man, You have a "seeing spot" in your soul which God gives and which will recognize Christ, if you submit to Him, just as philosophy tells us we all have a blind spot and that if focused right we cannot see a black mark on a white card with our eyes open, and the card in front of us.

Christianity does not say renounce reason but only waive your speculative difficulties in the interest of your moral welfare.

The Gospel is practical in its methods. The man born blind did not have to accept any theory of Christ, God or the universe, neither Monism or Idealism, nor any special form of theism. One thing only was required. Says Christ, "Let me anoint your eyes with clay and you go wash in the pool of Siloam." This he did. His faith worked. It grew by exercise. They plied him with questions and he said, "A man named Jesus healed me." Later, "He was a good man." Later, "He is a prophet." And finally, "He worshipped him." He rose from faith to faith under the guidance and inspiration of Christ and this is the experience of all who put their trust in Him.

CHAPTER XXIV

A PERSONAL TESTIMONY.

BY HOWARD A. KELLY, M. D.

(To those who have believed that faith in the Bible and the God of the Bible does not harmonize with the modern scientific spirit the following testimony from a distinguished physician and surgeon should be of great value.

The Editor of Appleton's Magazine says of Dr. Kelly:

"Dr. Howard Kelly, of Baltimore, holds a position almost unique in his profession. With academic, professional, and honorary degrees from the Universities of Pennsylvania, Washington and Lee, Aberdeen, and Edinburgh, his rank as a scholar is clearly recognized. For some twenty years Professor of obstetrics and gynecology at Johns Hopkins University, his place as a worker and teacher in the applied science of his profession has been beyond question the highest in America and Europe. At least a dozen learned societies in England, Scotland, Ireland, Italy, Germany, Austria, France and the United States have welcomed him to membership as a master in his specialty in surgery. Finally, his published works have caused him to be reckoned the most eminent of all authorities in his own field.")

I have, within the past twenty years of my life, come out of uncertainty and doubt into a faith which is an absolute dominating conviction of the truth and about which I have not a shadow of doubt. I have been intimately associated with eminent scientific workers; have heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions. I was once profoundly disturbed in the traditional faith in which I have been brought up—that of a Protestant Episcopalian—by inroads which were made upon the book of Genesis by the higher critics. I could not then gainsay them, not knowing Hebrew

nor archæology well, and to me, as to many, to pull out one great prop was to make the whole foundation uncertain.

So I floundered on for some years trying, as some of my higher critical friends are trying today, to continue to use the Bible as the Word of God and at the same time holding it of composite authorship, a curious and disastrous piece of mental gymnastics—a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emancipated race. I saw in the book a great light and glow of heat, yet shivered out in the cold.

One day it occurred to me to see what the book had to say about itself. As a short, but perhaps not the best method, I took a concordance and looked out "Word," when I found that the Bible claimed from one end to the other to be the authoritative Word of God to man. I then tried the natural plan of taking it as my text-book of religion, as I would use a text-book in any science, testing it by submitting to its conditions. I found that Christ Himself invites men (John 7:17) to do this.

I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book.

I believe Jesus Christ to be the Son of God, without human father, conceived by the Holy Ghost, born of the Virgin Mary. That all men without exception are by nature sinners, alienated from God, and when thus utterly lost in sin the Son of God Himself came down to earth, and by shedding His blood upon the cross paid the infinite penalty of the guilt of the whole world. I believe he who thus receives Jesus Christ as his Saviour is born again spiritually as definitely as in his first birth, and, so born spiritually, has new privileges, appetites and affections; that he is one body with Christ the Head and will live with Him forever. I believe no man can save himself by good works, or what is commonly known as a

"moral life," such works being but the necessary fruits and evidence of the faith within.

Satan I believe to be the cause of man's fall and sin, and his rebellion against God as rightful governor. Satan is the Prince of all the kingdoms of this world, yet will in the end be cast into the pit and made harmless. Christ will come again in glory to earth to reign even as He went away from the earth, and I look for His return day by day.

I believe the Bible to be God's Word, because, as I use it day by day as spiritual food, I discover in my own life as well as in the lives of those who likewise use it a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not so use it can know nothing of. It is as really food for the spirit as bread is for the body.

Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world could do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings.

It also reveals a tenderness and nearness of God in Christ which satisfies the heart's longings, and shows me that the infinite God, Creator of the world, took our very nature upon Him that He might in infinite love be one with His people to redeem them. I believe in it because it reveals a religion adapted to all classes and races, and it is intellectual suicide knowing it not to believe it.

What it means to me is as intimate and difficult a question to answer as to be required to give reasons for love of father and mother, wife and children. But this reasonable faith gives me a different relation to family and friends; greater tender-

ness to these and deeper interest in all men. It takes away the fear of death and creates a bond with those gone before. It shows me God as a Father who perfectly understands, who can give control of appetites and affections, and rouse one to fight with self instead of being self-contented.

And if faith so reveals God to me I go without question, wherever He may lead me. I can put His assertions and commands above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and ratiocinations of men as folly if opposed to Him. I place no limits to faith when once vested in God, the sum of all wisdom and knowledge, and can trust Him though I should have to stand alone before the world in declaring Him to be true.

CHAPTER XXV

A PERSONAL TESTIMONY

BY REV. H. W. WEBB-PEPLOE, M. A., VICAR OF ST. PAUL'S, ONSLOW SQUARE, LONDON, AND PREBENDARY OF ST. PAUL'S CATHEDRAL

Every man, I believe, if asked to record his own spiritual experiences, would be ready to acknowledge that in his case at least—while he owes very much to the holy zeal of some beloved relation or friend—the work of the Holy Spirit was so wonderfully carried on that none but Divine wisdom could possibly have met and overcome the needs which arose from day to day, from the moment that he was first "convinced" or convicted "of sin" and made to realize his true position before God. At all events, in seeking to record my own personal experiences (as I have been earnestly requested to do, or I would never have thought of so writing) I can only marvel and rejoice at the wonderful way in which God so graciously provided for my spiritual wants as they arose. The one real wonder in such a case is that the love of God could continue to exhibit itself towards one who so ungratefully sought to resist it, till at length He has enabled "even me" to say from the heart:

"Higher than the highest heaven,
Deeper than the deepest sea,
Lord, Thy love at last hath conquered;
None of self, and all of Thee."

To my honored parents I owe practically more than I can tell. From my earliest youth I had every spiritual advantage and help. I cannot doubt that, in after days, the instruction received from both their words and example did tend to make me obedient to the voice of God in my soul.

Indeed, I could never give way to temptation without sore prickings of conscience; and especially after my confirmation (for which I was prepared by Dr. Boyd, afterwards Dean of Exeter) I went through pains and sorrows for a time whenever I had sinned against the light.

But neither warnings nor pleadings had any lasting effects, till at length in the autumn of 1856, while I was residing with Mr. Jenkins, Vicar of Hazlewood, Derbyshire, as a private pupil before going to Cambridge, I was invited to stay for a night at Osmaston Manor, the splendid home of the late Mr. Frank Wright. In the evening his son (to be later the Rev. Henry Wright, Hon. Secretary of the Church Missionary Society)—at that time just entering manhood like myself—asked me to go with him on the roof to see the moonlight effects.

His invitation was with a purpose—for he was even then "a master" in soul winning; and though I cannot now remember any particular arguments that he used, I know that he sent me to my room deeply moved with the sense of my own folly and sin in giving my life to the world instead of to God. Next morning he gave me a Bible (for I had not, I believe, taken one to my tutor's), after writing in it the words of St. Paul to Titus, "Holding fast the faithful word." That Bible I have and treasure still after forty-seven years of time.

From Osmaston Manor I drove to the town of Derby, and by the time I arrived there I had begun to think myself a fool for listening so readily to one who had indeed convicted me of sin, but had not succeeded in persuading me to accept Christ Jesus as my Lord. Consequently I began (as so many others have done in like circumstances) to wish that I could get rid of the painful impressions produced; and having observed on the town walls that the races were going on at Derby that day, and having a few hours to spare before I was due at my tutor's, I thought I would see if by my first

visit to the race course I could shake off my sense of heaviness and distress.

As I reached the course the gates were closed to allow a race being run without danger of interruption, and as I came to those gates the horses dashed by, and I saw the only horse-race I have ever witnessed in my life.

At that moment a young man—almost as young as myself—touched his hat and, holding out a small piece of paper to me, said, "I beg pardon, sir; would you kindly read this?"

I thought that he wanted me to read it *for him,* so I took it and looked at it as if to help him. What was my astonishment to find only these (printed) words on the paper: "Reader, if you died tonight, would your soul be IN HELL?"

I simply turned and fled like a terrified coward (as I was), no longer thinking of the races, but only how to escape from the judgment of God and from the awful grasp of the devil, both of which seemed to be equally terrible.

I had some six or seven miles to go to my tutor's, but I believe I accomplished this distance (uphill) in an hour, so eager was I to flee from the wrath that I had invoked. But still, as it will be observed, I was only convicted of my own folly, and was not resting my soul on Christ. "By the law is the knowledge of sin," and "The law is our schoolmaster to bring us to Christ." "Knowing the terrors of the law" God had, through His messenger, "persuaded me" so far that I was utterly ashamed of the past; but though the impression was deep, I dare not say what would have happened if the good Lord had not raised up in a remarkable way other helpers for my soul.

My tutor's kind words now began to impress me, and my good friend Henry Wright wrote me beautiful letters; but (for the few weeks that remained before I was to meet the temptations of Cambridge) perhaps my chief and most valuable helper was a young farmer named Stephens, who

lived in the parish. Him I had hitherto avoided carefully, because I had heard that he had "been converted in a most remarkable manner after living a life of grievous folly and sin," and that "he was always now trying to speak to people about their souls."

Some two or three days after my experience in Derby, I came to one of the so-called "stiles" in Derbyshire, which are simply like a narrow "V." As I put my foot through it, my friend Stephens met me in the stile and suddenly said, "At last we are face to face. Now, why did you avoid me? I wish you would come and read the Bible with me. I want to know more of it, and I am sure you must, too." Here was at least a *third* person who, in the course of one week, had been led of God to offer a special call to my soul! How *could* I resist the voice of grace, mercy and peace?

Thank God, I did not! I went regularly and often, for the short time that remained, to read the Word of God and to pray with my young friend; and though I have never seen him or the stranger of Derby again, I feel it only a duty and a privilege to acknowledge (when asked to narrate my conversion) how much under God I owe to His two humble messengers.

And was the life consistent and spiritual ever afterwards? I am asked. Alas, no! There were many ups and downs, and many declensions from grace. So weak did the Lord see His servant to be, that in mercy and love He had to save me from temptation by allowing a terrible fall of some fifteen or sixteen feet to take place, when I was showing off as champion gymnast soon after I went up to Cambridge. From that time I had to spend three years almost entirely on my couch, passing all my examinations (even that of my ordination) in a recumbent position. From this I twice rose, as if determined to have my own way. One year I gained the University cup for high and broad jumping, and the next I secured the cup for diving and swimming; but on each

occasion I had to go back to my couch to learn of God for another whole year.

Much more could be told of the Lord's merciful dealings with a sinner; but what has been said will, I hope, suffice to prove the truth of the words with which I opened this account, and also to show how entirely the work is the Lord's, though He deigns to make use of His human vessels to carry grace to the soul. To Him let me offer my tribute of thanks, and give all possible glory and praise that He has deigned to take such a poor sinner and number him among His sons, enabling me to say with all my heart, "Whereas I was blind, now I see." Jesus Christ is indeed to me all in all, and "Thanks be unto God for His unspeakable gift."

CHAPTER XXVI

THE PERSONAL TESTIMONY

OF CHARLES T. STUDD

I was brought up in the Church of England and was pretty religious—so most people thought. I was taken to church and baptized the right day, and after a time I was confirmed and took communion. But I did not know anything about Jesus Christ personally. I knew a little about Him, as I may know a little about President Taft, but I did not know Him. There was not a moment in my life when I ever doubted that there was a God, or that Jesus Christ was the Saviour of the world; but I did not know Him as my personal Saviour. We boys were brought up to go to church regularly, but, although we had a kind of religion, it was not a religion that amounted to much. It was just like having a toothache. We were always sorry to have Sunday come, and glad when we came to Monday morning. The Sabbath was the dullest day of the whole week, and just because we got hold of the wrong end of religion. A man may get hold of the wrong end of a poker, and I got hold of the wrong end of religion and had to pay dearly for it. We had lots of ministers and lots of churches all around us, but we never saw such a thing as a real convert. We didn't believe much in converts in those days. We thought that the Chinese and Africans had to be converted; but the idea of an Englishman being converted was absurd, because it made him out a heathen before he was converted.

My father was just a man of the world, loving all sorts of worldly things. He had made a fortune in India and had come back to England to spend it. He was very fond of sports of all kinds. He would go into regular training that

he might go fox hunting, but above all he was an enthusiast on horse racing. He was passionately fond of horses to begin with and when he saw fine horses he would buy them and train them, and then he would race them. He had a large place in the country, where he made a race course, and he won the biggest steeple-chase in London three times. At last he got hold of a horse better than anyone he had ever had, and so certain was he of winning the race that he wrote to a friend in London and said, "If you are a wise man you will come to the race tomorrow and put every penny you have on my horse."

Unknown to my father this man had been converted. Mr. Moody had come to England and had been preaching. Nobody believed very much at that time in a man getting up to preach the Gospel unless he had two things—the title of Reverend, and a white tie round his neck. The papers could not understand such a preacher as Mr. Moody, who had neither, and of course they printed column after column against him. But they could not help seeing that he could get more people to his meetings than half a dozen archbishops, and that more were converted than by twenty ordinary ministers. Of course they did not put the right construction on things. They said that Mr. Sankey had come over to sell organs, and Mr. Moody to sell his hymn books. My father read the papers day after day and these things tickled him immensely. I remember one evening he threw the paper down and said, "Well, anyhow, when this man comes to London I am going to hear him. There must be some good about the man or he would never be abused so much by the papers."

Well, father went up to London the next day according to promise, and met his friend. This man had been over to Ireland when Mr. Moody was there, and as he was about to leave Dublin had missed his train. God was even in that, missing a train. It was Saturday night, and the man had to remain over Sunday. As he was looking about the streets

that evening he saw the big bills advertising Moody and Sankey, and he thought, "I will just go and hear those Americans." He went and God met him; he went again and God converted him. He was a new man, and yet when my father wrote that letter he never said anything about it. When they met and drove along in a carriage father talked of nothing but horses, and told this man if he were a wise man he would put up every penny he had on that horse. After father had finished his business he came back to this friend and said, "How much money have you put on my horse?" "Nothing." My father said, "You are the biggest fool I ever saw; didn't I tell you what a good horse he was? But though you are a fool, come along with me to dinner." After dinner my father said, "Now, where shall we go to amuse ourselves?" His friend said, "Anywhere." My father said, "Well, you are the guest; you shall choose where we shall go." "Well, we will go and hear Moody." My father said, "Oh, no, this isn't Sunday. We will go to the theater, or concert." But the man said, "You promised to go wherever I chose." So my father had to go. They found the building was full and there were no seats in the hall except special ones. This man knew he would never get my father there again, so he worked himself into the crowd until he came across one of the committee. He said to him, "Look here; I have brought a wealthy sporting gentleman here, but I will never get him here again if we do not get a seat." The man took them in and put them right straight in front of Mr. Moody. My father never took his eyes off Mr. Moody until he finished his address. After the meeting my father said, "I will come and hear this man again. He just told me everything I had ever done." My father kept going until he was right soundly converted.

That afternoon my father had been full of a thing that takes possession of a man's heart and head more than anything else—that passion for horse racing; and in the evening he was a changed man. It was the same skin, but a new man

altogether inside. When we boys came home from college we didn't understand what had come over him, but father kept continually telling us that he was born again. We thought he was just born upside down, because he was always asking us about our souls, and we didn't like it. Of course, he took us to hear Mr. Moody, and we were impressed a good deal, but were not converted.

When my father was converted of course he could not go on living the same life as before. He could not go to balls, card parties, and all that sort of thing. His conscience told him so, and he said to Mr. Moody: "I want to be straight with you. If I become a Christian will I have to give up racing, and shooting, and hunting, and theaters, and balls?" "Well," Mr. Moody said, "Mr. Studd, you have been straight with me; I will be straight with you. Racing means betting, and betting means gambling, and I don't see how a gambler is going to be a Christian. Do the other things as long as you like." My father asked again about the theater and cards, and Mr. Moody said, "Mr. Studd, you have children and people you love; and now you are a saved man yourself, and you want to get them saved. God will give you some souls and as soon as ever you have won a soul you won't care about any of the other things." Sure enough, we found to our astonishment that father didn't care for any of those things any longer; he only cared about one thing, and that was saving souls.

He took us to hear Mr. Moody and other men, and when Mr. Moody left England my father opened his country house, and held meetings there in the evenings. He asked ministers and business men from London to come down and speak to the people about their souls. The people would come for miles to attend the meetings, and many were converted. One of these gentlemen came down to preach one day and as I was going out to play cricket he caught me unawares and said, "Are you a Christian?" I said, "I am not what *you* call a

Christian. I have believed on Jesus Christ since I was knee high. Of course I believe in the church, too." I thought by answering him pretty close I would get rid of him, but he stuck tight as wax and said, "Look here, God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. You believe Jesus Christ died?" "Yes." "You believe He died for you?" "Yes." "Do you believe the other half of the verse—'shall have everlasting life?'" "No," I said, "I don't believe that." He said, "Don't you think you are a bit inconsistent, believing one half of the verse and not the other half?" "I suppose I am." "Well," he said, "are you always going to be inconsistent?" "No," I said, "I suppose not always." He said, "Will you be consistent now?" I saw that I was cornered and I began to think, "If I go out of this room inconsistent, I won't carry very much self-respect." I said, "Yes, I will be consistent." "Well, don't you see that eternal life is a gift? When somebody gives you a present at Christmas, what do you do?" "I take it and say, 'Thank you.'" He said, "Will you say 'Thank you' to God for this gift?" Then I got down on my knees and I did say "Thank you" to God. And right then and there joy and peace came into my soul. I knew then what it was to be born again, and the Bible, which had been so dry to me before, became everything.

One day when I was in London, a friend asked me to come to tea with him and his wife who were Christians. After tea, when we were talking about the Bible around the open fire, this friend said, "Have you heard of the wonderful blessing Mrs. Watson has got lately?" I said, "Why, she has been a Christian a long time." He said, "Yes, but she is quite different now." I had heard people talking about getting other blessings besides conversion, but I would not believe it. Then my friend opened his Bible and showed plainly enough from the Scriptures that there were other blessings besides conver-

sion. Then he said, "Have you these other blessings?" I said, "No, I have not." I was just angry because I wanted to know what I was going to do for God. We knelt down and asked God very simply that God would give us all He had for us. When I went back to my room I got hold of "The Christian's Secret of a Happy Life." That night I just meant business, and it seemed to come so plain—old truths, it may be, but they seemed to grip me that time. I had known about Jesus Christ's dying for me, but I had never understood that if he had died for me, then I didn't belong to myself. Redemption means "buying back" so that if I belonged to Him, either I had to be a thief and keep what wasn't mine, or else I had to give up everything to God. When I came to see that Jesus Christ had died for me, it didn't seem hard to give up all to Him. It seemed just common, ordinary honesty. Then I read in the book: "When you have surrendered all to God, you have given him all the responsibility, as well as everything else. It is God who is responsible to look after you and all you have to do is to trust. Put your hand in His and the Lord will lead you. It seemed quite a different thing after that and in a very short time God had told me what to do and where to go. God doesn't tell a person first by his head; He tells him first by the heart. God put it in my heart and made me long to go to China.

There were lots of difficulties in the way. Possibly some of you have difficulties in your way. Don't you turn aside because of the difficulties. There was not one of all my relatives but thought that I had gone clean mad. My elder brother, who was a true Christian, said to me one evening, "Charlie, I think you are making a great mistake." I said, "There is no mistake about it." He said: "You are away every night at the meetings and you do not see mother. I see her, and this is just breaking her heart. I think you are wrong." I said, "Let us ask God. I do not want to be pig-headed and go out there of my own accord, I just want to do God's will." It

was hard to have this brother, who had been such a help, think it was a mistake. We got down on our knees and put the whole matter in God's hands. That night I could not get to sleep, but it seemed as though I heard someone say this verse over and over, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." I knew it was God's voice speaking to me. When I got to China I knew why He said that verse so often. Winning souls out there is the same thing as here, only more difficult. The devil comes to one and says, "Why don't you go home? You can save more souls there than here." But I had received marching orders to go to China and I had God to give them as plain to go back. Not only did God make it right with the brother, but the night I was leaving home God made my mother willing that I should go to China.

My father made me become of age at twenty-five. I was twenty-three when I went to China; and for two or three years it seemed as if God kept me walking up and down that country. Finally I was sent to a station where there had been a riot. Every missionary's house had been knocked down, and they had been sent away; but the British consul was there, although he had been nearly killed. When a friend and myself got into that town we meant to hold the fort. When the consul saw us it was as though he had seen a couple of ghosts. He said, "However did you get here? There are guards in every gate of the city to prevent any foreign devil from coming in." We said that God had brought us in and told him what we had come for. He said, "No; you cannot stay here; I can give you a passport up or down the river, but no foreigners are allowed here except myself." After a little he said, "If you would like to stay in that hovel there you can; but there is not room for more than one." Then we began to discuss which should stay. My friend was going to be married and I was not, but he wanted to stay. Finally, the consul asked us to dinner, and in the midst of dinner he

turned to me and said, "Studd, will you stay with me?" That settled the matter. I didn't know why God had sent me to that place until some time afterwards.

One day when I was reading the harmony of the Gospels I came to where Christ talked with the rich young man. Then God seemed to bring all the vows I had made back to me. A few days later the post, which came only every half-month, brought letters from the solicitor and banker to show what I had become heir to. Then God made me just ordinarily honest and told me what to do. Then I learned why I had been sent to that particular place. I needed to draw up papers giving the "power of attorney," and for that I had to have the signature of one of Her Majesty's officers. I went to this consul and when he saw the paper he said, "I won't sign it. You don't know what you are doing." Finally, he said that he would give me two weeks to think it over and then if I wished he would sign it. I took it back at the end of two weeks and he signed it and off the stuff went.

God has promised to give a hundredfold for everything we give to him. An hundredfold is a wonderful percentage; it is ten thousand per cent. God began to give me back the hundredfold wonderfully quick. Not long after this I was sent down to Shanghai. My brother, who had been very ill, had gone right back into the world again. On account of his health the doctors sent him round the world in search of better. He thought he would just come and touch at Shanghai and see me. He said he was not going to stay very long for he was mighty afraid he would get too much religion. He took his berth for Japan about the next day after he arrived. But God soon gave him as much religion as he could hold and he cancelled that passage to Japan and stayed with me six months. When I saw that brother right soundly converted I said, "This is ten thousand per cent and more."

CHAPTER XXVII

A PERSONAL TESTIMONY

BY PHILIP MAURO,

ATTORNEY-AT-LAW, NEW YORK CITY

I came to a saving knowledge of the Lord Jesus Christ on May 24th, 1903, being then in my forty-fifth year. I did not at that time fully understand what had happened to me, and only learned subsequently, through the study of the Scriptures, that, by the grace of God through faith in His Son Jesus Christ, I had been quickened (Eph. 2:5), and had passed from death unto life (John 5:24).

FORMAL PROFESSION NOT AN ANCHOR FOR THE SOUL

For many years previous to that time I had been drifting steadily away from even a formal profession of Christ. There was no aspiration in my soul beyond the gratification of self; and all the exertion which I was putting forth had for its sole object the acquisition and accumulation of means for ministering to that gratification through life. I do not except from this category the consideration bestowed upon my family (who would doubtless give me a good character as an indulgent husband and father), for I count these as within the definition of "self."

The things which I valued, such as reputation, the good opinion of men, success in business enterprises and the like, engrossed my time and thought, and beyond these, which were all of a temporal nature, there was no object in view. I can now clearly see that I had unconsciously made money a god to trust in and to bestow my affections upon, and can therefore comprehend the statement of Scripture that covetousness is idolatry.

Whether or not there was an existence beyond the grave was a matter about which I had speculated much but had dismissed it from my thought. Having become a thoroughgoing rationalist (and being no more irrational than the generality of those who assume that self-flattering title) I took the ground that it was possible to believe only what could be made evident to the physical senses, and having rejected the witness of God, and so made Him a liar (1 John 5:9, 10), and having disregarded "the evidence of things not seen" (Heb. 11:1), I was perishing for lack of knowledge while passing, in my own estimation and that of others, as a "very well-informed man."

I had become a church-member and communicant at the age of sixteen; had been for many years thereafter quite a regular attendant on church services, and had heard innumerable sermons; yet I was as ignorant as any Hottentot concerning God's one and only way of salvation. Such is the wretched condition of millions of excellent people in this "Christian" land and in this "enlightened" century. The Gospel is hid from them because "the god of this age" hath blinded their minds "lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:4).

WORLDLY PROSPERITY UNSATISFYING

"Whosoever drinketh of this water shall thirst again" (John 4:13). Let me add briefly, as touching my material circumstances, that in the practice of my chosen profession (law) I was sufficiently successful to gratify my own ambition and to excite the envy of others; that I was blessed with excellent physical health; and that my domestic relations were all that could be desired. Nothing seemed to be lacking that could insure or contribute to happiness and contentment.

But peace of mind and rest of conscience are not to be found in what the world calls "easy circumstances." Not-

withstanding that I had apparently every reason to be well satisfied with my lot, and every opportunity to enjoy the good things of this world, my mental condition was anything but satisfactory. It is hard to picture the state of a mind subject to increasingly frequent and protracted spells of depression, for which there seemed to be no reason or explanation. Certainly I was thoroughly discontented, desperately unhappy, and becoming more and more an easy prey to gloomy thoughts and vague, undefinable apprehensions. No longer could I find mental satisfaction and diversion in the places and things which once supplied them. My gratifications had been largely of an intellectual order, and my mind had been much occupied in efforts to pierce the veil of the material universe, and to discover what, if anything, lay concealed behind it. This quest had carried me into the domains of science, philosophy, occultism, theosophy, etc., etc. All this pursuit had yielded nothing more reliable than conjecture, and had left the inquirer after the truth wearied, baffled and intellectually starved. Life had no meaning, advantage, purpose or justification; and the powers of the much-vaunted human intellect seemed unequal to the solution of the simplest mysteries. The prospect before me was unspeakably dark and forbidding.

"WHERE IS THE WISE?" (1 Cor. 1:20)

But some remedy against settled despair must be found. So I followed others in the attempt to find distraction in the gaieties, amusements and excitements of a godless, pleasure-seeking world, among whom I was as godless as any. Some good people who were interested in me, and who had an inkling of my condition, assured me that what I needed was more "diversion" and "relaxation," and that I was "working too hard," etc. This view of the matter was urged by church members. No one told me the simple truth; namely, that I needed Christ and His salvation. O, the innumerable millions who are stumbling through life, vaguely conscious of

a great need, but ignorant of its nature, and having no one to tell them!

I have given this description of my unhappy state at some length in the belief that among those who may read it, many will recognize it as a description of the main features of their own condition.

To such I can say with the utmost assurance that there is deliverance for you, full and complete, and that it is not far off, but it is close by. "The word is nigh thee, in thy mouth and in thy heart, that is, the word of faith which we preach; that if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10:8, 9).

So completely has that old condition of mental distress and unrest passed away that I would not now be able to even recall and describe it, but for a record which I made within six months of my conversion.

"Who shall deliver me? I thank God through Jesus Christ, our Lord" (Rom. 7:24, 25). One never-to-be-forgotten evening in New York City I strolled out in my usual unhappy frame of mind, intending to seek diversion at the theater. This purpose carried me as far as the lobby of a theater on Broadway, and caused me to take my place in the line of ticket purchasers. But an unseen hand turned me aside, and the next thing that I remember I had wandered far from the theater and my attention was arrested by a very faint sound of singing which came to my ears amid the noises on Eighth Avenue, near Forty-fourth Street. There is no *natural* explanation of my being attracted by, and of my following up, that sound. Nevertheless, I pushed my way into the building (a very plain, unattractive affair, bearing the sign "Gospel Tabernacle,") whence the sound emanated, and found myself in a prayer meeting. I was not much impressed by the exercises, and in fact was not at all in sympathy with what transpired. What did, however, make an impression upon me was the

circumstance that, as I was making my way to the door after the meeting, several persons greeted me with a pleasant word and a shake of the hand, and one inquired about my spiritual state. I went away from that meeting still in complete ignorance of the simple truth that my wretchedness was all due to the fact that I was an unreconciled and unpardoned sinner, and of the greater truth that there was One who had died for my sins, who had reconciled me to God by His blood, and through whom I could obtain forgiveness of sins and eternal life. Again I say that no *natural* explanation will account for the fact that I was constrained to return to a place so utterly devoid of attractions and so foreign to all my natural tastes and inclinations. The people were not in the social grade to which I had been accustomed, and I would have found nothing at all congenial in their society.

And here I wish to call particular attention to a striking instance of the fact that God's ways are not as our ways, and that the wisdom of man is foolishness with God. I should have supposed that, in order to convince me of the truth of the Bible and of Christianity it would be necessary to employ the best efforts of a faculty of the profoundest theologians, versed in all the arguments of skeptical philosophy, and able to furnish plausible replies to them. But God, in His wisdom, sent me to learn the way of everlasting life from a company of exceedingly plain, humble people, of little education, to whom I regarded myself as immeasurably superior in all the higher branches of knowledge. It is true that these people knew very little of what is taught in colleges and seminaries; but they did have that knowledge which is the highest and most excellent of all, that knowledge for which one of the most scholarly of men of his day was willing to sacrifice all his advantages, counting them but refuse, and to cast away all his brilliant prospects, saying, "I count all things but loss for the excellency of the *knowledge* of Christ Jesus my Lord" (Phil. 3:8).

So that my estimate of my own attainments was altogether wrong; and the actual truth was that, in comparison with the simplest of those who had knowledge of Jesus Christ as Savior and who confessed Him as Lord, I was but an ignoramus.

I do not remember how many times I went to these meetings before I yielded to the Spirit's influence, and I do not remember that I was conscious of any benefit from attending the meetings, which, from the ordinary standpoint, would have been pronounced decidedly dull. The crisis in my life came on the evening of May 24th, 1903, when, yielding to an inward prompting which, gentle as it was, yet overpowered all my natural reluctance and repugnance to such an act, I went forward and knelt with a few others at the front of the meeting room. I took the sinner's place, and confessed myself in need of the grace of God. A Christian man (the same who at first asked me about my soul) kneeled by me and called on the Lord Jesus to save me. Of course, the act of publicly kneeling and calling on the name of the Lord is not a necessary part of the process of conversion. There is no specified place or manner in which the gift of eternal life is received. What *is* necessary, however, is that one should believe God, first as to the fact that he is a sinner and can do nothing for himself; and second, that Jesus Christ, risen from the dead, the Eternal Son of God, is the Sin-Bearer for all who believe on Him—"Who was delivered for our offenses, and raised again for our justification" (Rom. 4:25).

I did not know the nature of what was happening, for I did not believe in sudden conversions. I supposed that a change of nature, if it occurred at all, must be very gradual—an "evolution," in fact. But my ignorance of the process did not stand in the way of the mighty power of God, acting in grace, to quicken me into new life (Eph. 1:19; 2:5). I called upon the name of the Lord, with a deep conviction of sin in my heart, and that was enough.

"IF ANY MAN BE IN CHRIST, HE IS A NEW CREATURE"

In the years that have elapsed I have come to a better understanding of the tremendous change which took place that night—though only in eternity will I fully comprehend it. Certainly it was life from the dead. Spiritual things from that moment became realities, and took a place in my thought and consciousness. The things that once had a hold upon me began to lose their attraction. I soon learned by a happy experience that if a man be in Christ, there is a new creation—an entirely new environment—that old things have passed away, and all things have become new; and that all things are of God (2 Cor. 5:17, 18). In a very short time the habits of my life, as well as the occupations of my heart and mind, underwent a great change. The habit of daily Bible reading, and of morning and evening prayer, was immediately established. Often previously I had tried to pray, as I felt the pressure of misery and distress of mind; and innumerable times both publicly and privately, I had "said my prayers;" but it was not praying, for I was in unbelief. I did not believe the Word of God, but criticized and rejected it. I did not believe in the virgin birth of our Lord, nor in His vicarious death, nor in His physical resurrection. The doctrine of His blood-shedding for the sins of others, and of His being made sin for us, that we might be made the righteousness of God in Him (2 Cor. 5:21) I regarded as unphilosophical and unworthy of belief. The only God I knew was the god of materialism, a creature of man's vain imagination. I had no knowledge of "the God and Father of our Lord Jesus Christ."

DOUBTS AND DIFFICULTIES SWEPT AWAY

Perhaps the most wonderful change which was manifest to my consciousness, when my mind began to resume its normal activity and to inquire into what had happened, was

this, that all my doubts, questionings, skepticism and criticism concerning God the Father, Son, and Holy Spirit, concerning the full inspiration, accuracy and authority of the Holy Scriptures as the incorruptible Word of God, concerning the sufficiency of Christ's atonement to settle the question of sin, and to provide a ground upon which God could, in perfect righteousness, forgive and justify a sinner, and concerning an assured salvation and perfect acceptance in Christ, were swept away completely. From that day to this I have never been troubled by doubts of God and His Word.

"IF THOU SHALT BELIEVE IN THINE HEART"

This experience is to me, and will be to any one who reflects upon it, very wonderful and impressive. I had no notion at all that intellectual difficulties and questionings could be removed in any way except by being answered, one by one, to the intellectual satisfaction of the person in whose mind they existed. But my doubts and difficulties were not met in that way. They were simply *removed* when I believed on the Crucified One, and accepted Him as the Christ of God, and as my personal Savior.

The explanation of this is that the seat of unbelief is not in the head, but in the heart (Rom. 10:9). It is the *will* that is wrong; and the bristling array of doubts and difficulties which spring up in the mind are mere disguises and pretexts supplied by the enemy of souls, behind which the unbelieving heart tries to shelter itself and to justify its unbelief.

This is the explanation of those words of our Lord, who knew what was in man, "Ye *will not* come to Me that ye might have life" (John 5:40).

It is man's unbroken and unyielded will that prevents him from coming to the Fountain of eternal life and receiving that unspeakable gift of God. And this, too, is why it is written, "For with the heart man believeth unto righteous-

ness" (Rom. 10:9). The natural mind is the congenial breeding place of doubts and questionings, and (as it deems these to be of great importance) it supposes that these must be dealt with seriatim. The natural man knows nothing about being "transformed by the renewing of the mind" (Rom. 12:2), and he "receives not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). But when the heart, the center of man's being, that inmost place to which God alone has access, is persuaded, the whole man is changed, and the mind likewise renewed and purged of its pestilential brood of doubts and reasonings.

Therefore, what had previously held me back from accepting the salvation that is freely offered through Christ Jesus was not the brood of doubts and reasonings with which my head teemed. In supposing that the difficulty lay there I was miserably deceived, as are myriads of others "in whom the god of this world hath blinded the minds of them that believe not, lest the light of the Gospel of the glory of Christ, who is the image of God, should dawn upon them" (2 Cor. 4:4, R. V.). God took no notice at all of the questionings of my puny mind, which seemed to me very formidable and worthy of the most respectful consideration. He dealt with them according to His own sovereign will and removed them in a moment. This was not difficult at all to Him who "taketh up the isles as a very little thing."

Hence the stupendous change, whereby one dead in trespasses and sins is quickened together with Christ (Eph. 2:5), is not accomplished through any process of reasoning, nor is it the outcome of any process of development. It is the immediate and mighty work of God—"the working of His mighty power which He wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenly places" (Eph. 1:19, 20); and it is a work which is done instantly in them that believe on the Lord Jesus Christ.

I should, of course, be wholly at a loss to interpret this experience but for the Scriptures; and thereby the Divine authorship of these is further confirmed. In the light of the Scriptures it is easy to see that what had occurred was an inwrought conviction produced by the Holy Spirit, the One now ministering in the world, testifying of a risen, ascended and glorified Christ, at the right hand of God, and convicting of sin, of righteousness and of judgment.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee" (Isa. 26:3). Another marked result of believing "the witness of God which He hath testified of His Son" (1 John 5:9) has been the complete deliverance from the spells of mental depression, which were rapidly developing into a state of settled melancholia, or what is called "nervous prostration," from which so many are suffering in these times of high pressure, and concerning the cause of which they are totally ignorant. The mind cannot be kept in perfect peace that is "stayed" upon material and perishing things. It is manifestly a satisfactory and sufficient explanation of peace of mind that it is "stayed" upon the unchangeable God. This deliverance from mental depression was not immediate, for I did not learn at once to stay my mind on Him; but the change *began* immediately and progressed until settled peace became the normal mental condition.

I have learned, in a word, that the redemption that is in Christ Jesus covers and meets all the consequences of sin whether manifested in soul, or mind, or body. Our salvation is of the Lord and is for the whole man, "spirit, soul and body."

"Believe on the Lord Jesus Christ and thou shalt be saved, and thy house" (Acts 16:31). Within two months from the event related above (which, by the way, through timidity and fear of comment and ridicule I tried to keep as much as possible to myself) I was put in a position where I was com-

pelled to open my lips to a beloved member of my own family, suffering as I could plainly see, from what had formerly oppressed me, and to preach Christ for the first time. What effort the delivery of this sermon cost me cannot be described. It consisted of these words: "What you need is the Lord Jesus Christ;" and after their utterance the preacher had not another word to say, and the only visible result was a very awkward and constrained silence. Yet this simple, clumsily-given testimony, together with some verses of Scripture read at random, were used by the Spirit of God to quicken another dead soul. There were yet two more of the household to be brought to a knowledge of Christ, but it was not long before these likewise, and without any pressure from us, accepted Christ, and were translated out of darkness into His marvelous light.

"The path of the righteous is as the dawning light, that shineth more and more unto the perfect day" (Prov. 4:18, R. V.). It was a great and wonderful surprise to us to find that there was such a thing as an assurance of salvation, with immediate and unmistakable blessings given to believers as an earnest and first-fruits of the inheritance of the saints. All our previous theological instruction had been to the effect that if one lived "a good Christian life" (which many deluded souls are trying to do before they have got it) he might possibly be saved hereafter, but that there was no certainty for anybody until the "day of judgment."

But even greater surprises awaited us. Blessed as it is to know upon the evidence of Christ's own statement, prefaced by His "Verily, verily, I say unto you," that He who hears His Word and believes on Him who sent Him *has* everlasting life and shall not come into judgment, but is passed from death unto life (John 5:24), there was much more to follow. God's goodness toward us did not stop at revealing the truth as to our acceptance in Christ and our consequent eternal security. He led us to see that it was our duty and privilege

to take at once the place of rejection with Christ, who has been cast out of this age and all of its affairs and enterprises, the rulers (or leaders) of this age having crucified the Lord of Glory (1 Cor. 2:8). He showed us that Christ had given Himself for our sins for the express purpose "that He might deliver us from this present evil age" (Gal. 1:4); and that His will for the redeemed of this age is that they should go forth "unto Him without the camp, bearing His reproach" (Heb. 13:13).

The camp is, superficially at least, an attractive place, full of gaiety and revelry, with every possible device to delight the eye and gratify the mind of the flesh. By keeping the bright things as much as possible in evidence, and pushing the wretchedness, suffering and misery into the background, the camp manages to keep up appearances, particularly as its occupants are quite willing to be deceived, and are pretty well agreed that it is the duty of every dweller therein to be an "optimist." Having led the Christ of God outside the gate, and put Him to death, the leaders of this "present evil age" have devoted their great talents and energies, under the superb direction and management of the "god of this age," to the one object of making such "progress," and developing such a glorious "civilization," as will demonstrate that the world has no need of Christ. In carrying out this great undertaking the "leaders of this age" are sufficiently astute to provide a place inside the camp even for those "who profess and call themselves Christians," making them welcome in the world, and even giving them positions of prominence therein, upon the single easy condition that they will accept the age's gospel of progress, and subscribe heartily to the doctrine that "the world is getting better every day." This condition the aforesaid "Christians" are for the greater part quite ready, not only to accept, but even to make it an article of religion, changing the Scriptures so far as necessary to that end.

"YE ARE COMPLETE IN HIM" (Col. 2:10)

The Lord has further shown us that, so far from finding it a deprivation to withdraw ourselves from the pursuits and amusements of the camp and from its godless mirth, which is as the crackling of dry thorns under a pot, we have in fact gained unspeakably thereby. The new interests which now occupy us (having to do with Him in whose presence is fullness of joy, and at whose right hand are pleasures for evermore,) are far more satisfying, and contribute far more real gratification than all the things in which, for want of knowledge of something better, we used to be interested, and in the pursuit of which we spent our time and money. It seems, humanly speaking, impossible to make our friends and associates in the old life understand that we have not suffered any deprivations whatever. "Having the understanding darkened," they can only see the worthless things which we have cast aside, and can take no cognizance of the riches of grace and glory which the believer in Christ has, "in whom it hath pleased the Father that all fulness should dwell" (Col. 1:19). It is as if a beggar were given, through kingly munificence, a suit of rich apparel, and should hasten to put it on, joyfully casting aside the rags with which he was previously clad, and some onlookers, likewise clad in dingy garments, should be able to see only the discarded rags, and should thereupon hasten away clasping their own rags tightly around them for fear a like experience might befall them.

"IF I GO, I WILL COME AGAIN" (John 14:3)

The Lord has also enabled us to look beyond "this present evil age," of which Satan is the god, to the age that is soon to come, in which Christ will return to earth, and all His redeemed with Him, as prophesied since Enoch's time (Jude 14; Rev. 19:11-16, etc.), and "to the times of restitution of all things which God hath spoken by the mouth of *all* His holy prophets since the world began" (Acts 3:21).

But, more than that, we have been led to look, not for earthly happiness or for bliss after death, but for that event, which is nearer still, and which it is the privilege of the believer to expect at any moment, when the Lord Himself shall call upon His own to meet Him in the air (1 Thess. 4:16, 17; 1 Cor. 15:51, 52). And so the grace of God, which brings salvation, hath appeared, "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of our great God and Savior Jesus Christ, who gave Himself for us" (Titus 2:11-14).

This is not the teaching of the wisdom of this age, nor of the leaders of this age; nor is it the teaching of those professed ministers of Christ who have accepted the gospel of this age—the gospel of its progress and betterment; but it is the teaching of "the grace of God" and of the Word of God, and we have accepted and rejoice in it.

"Yea, and all that would live godly in Christ Jesus shall suffer persecution." It would not be a truthful representation of the matter to make it appear that there have been no unpleasant experiences attending and resulting from this departure from our old ways and entering upon "the one true and living way." There has been, of course, much adverse comment, much irritation, much hostility aroused, we have heard many references to "self-righteousness," "fanaticism," and the like. To desert the ways of the world is, of course, to condemn those ways; and they who are walking in them cannot be expected to take it kindly. They turn away exclaiming, "'Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?' (2 Kings 5:12). Then why this narrow-mindedness and bigotry?" And, as might also be expected, the greatest resentment of our conduct has been aroused in those who, while professing to belong to Christ, are casting their lot indiscriminately with them who openly reject Him.

This, of course, we can endure patiently, because He said, "If the world hate you, ye know that it hated Me before it hated you" (John 15:18); and the more so, because we know that those who cherish and display such feelings do it in ignorance of the truth. We remember that we were, and not so very long ago, in precisely the same darkness, and that it required the power and grace of God to let the light into our darkened minds. We know, too, that we can help these precious souls for whom Christ died, only by maintaining our separated path, and by praying that the scales may fall from their eyes also, that they may see what is the true "course of this world" (Eph. 2:2), of which its leaders are so boastful, and where it will inevitably carry them who pursue it to the end; and above all may see that there is eternal life only in Christ and through faith in His atoning sacrifice and in His resurrection from among the dead (Rom. 10:9; Acts 17:3; Rom. 4:24, 25; 1 Cor. 15:1-4 and 13, 19, etc.).

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

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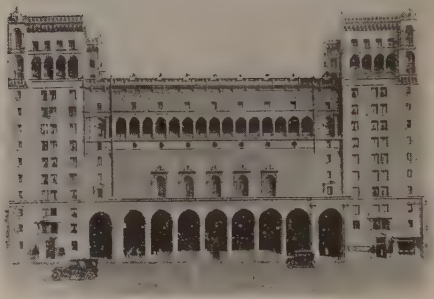

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